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STANDARD
English Composition
&
Translation

FOR
COLLEGE STUDENTS

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PREFACE

In the present compilation an attempt has been made by several experienced teachers to place before the students of the Intermediate classes the essentials of the English Paper B as prescribed by the Jammu and Kashmir University. English is yielding place progressively to the regional languages and the mother tongue as the medium of instruction and expression in the school with the result that the average matriculate no longer commands the proficiency in this foreign tongue to enable him to sail smoothly through the college where he cannot by-pass it. Quite a large number of them fail to make sufficient progress and those who pass the university examination do so falteringly and betray a lack of self-confidence in using it for everyday purposes.

The average student has to work under difficulties which are not of his own creation but he need not feel unnecessarily despondent. Assiduous practice in exercises in grammar and translation is calculated to train him in the essentials of correct and idiomatic English and practice in the various forms of composition will help him in self-expression.

Copious exercises with numerous illustrative examples have been provided here to guide the student on proper lines. An attempt has been made all through the book to grade the exercises to suit the growing aptitude of the teenagers but teacher is at liberty to lay his own order in accordance with the needs of the particular class. No perfection is, however, claimed, and suggestions for improvement will be gratefully received.

Publisher.

COLLEGE COMPOSITION & TRANSLATION ESSAY WRITING

I. The Examination Essay and its Requirements:

The Examination Essay is different from the essay which we find in the pages of Charles Lamb, William Hazlitt, E. V. Lucas, Stevenson, Augustine Birrel or Priestly. It is correctly called **the theme** while the writings of such master as those named above are known as the *Literary Essay*. The latter kind is an interesting and delightful branch of literature, requiring artistic handling. Its scope is very wide. The essayist may deal with any subject "from the star, to the dust heap and from the amoeba to the man." Like the lyric its character is subjective: it manifests the personality of the writer. He takes the reader into his confidence and establishes with him personal intimacy, telling him things which lie deep in his mind and revealing to him the impressions, feelings and emotions which are his and his alone. The essayist handles his subject so delicately and artistically that the reader feels interested in all that he writes, even in those trifles of which the reader may have taken slight or no notice previously. The art of the essayist lies not so much in what he says as in how he says it. It is the treatment of the subject, *the manner*, that lends charm to any essay. The essays of Lamb, for instance, move us not because they reveal great things or such things as add very much to the stock of our knowledge but because their treatment of subjects (or *manner*) is captivating. We feel as if some one is talking at ease, and as if there is magic in what he talks, — he holds us like the Ancient Mariner.

The student is not called upon to write such essays. The sort of essays which he is required to write in the examination hall or in the classroom tests:—

- (i) His knowledge and understanding of facts.
- (ii) His expression of the facts in a logical and coherent

form.

Two Difficulties (Ideas and their expression)

This means that in an essay there should be facts or material (*i.e. the subject matter*), and that these facts should be properly arranged and well expressed. Both factors are absolutely necessary. A student may know many facts about a given subject but if he is not able to arrange these properly and to express these clearly, his essay will be worthless, and it will be equally worthless if his knowledge of facts is poor. It has been generally observed that students are either unable to present sufficient material in a composition or they lack the ability to express whatever they know about a subject, correctly and in a coherent manner. The first job of a student, so far as essay-writing is concerned, is the collection of material, and his second problem, equally important, is the logical arrangement and correct expression of ideas.

A. (i) **How to Acquire Facts.** To equip himself with facts or ideas, it is necessary for a student to develop the capacity of reading and the power of observation. It must be remembered that ideas cannot flock to one's mind suddenly in an examination hall or in a class room; they are accumulated in course of time. Students are often seen in difficulty in examinations because they do not readily understand the scope of a subject—no ideas readily strike their minds and the result is that one subject after another is tried till the attempt is given up in nervousness and despair. The student should, therefore, cultivate the habit of reading. Mere text book knowledge can never prove useful or sufficient for essay-writing. The study of extra books is, therefore, essential—not only their study but also their *selection*. It is no use reading any book that comes our way. Reading must be planned, especially when the aim is the achievement of facility in writing a language. Study of cheap books is by no means bound to prove beneficial for a student. The reading list given at the end of the book will prove helpful to students

in the selection of useful books for reading. Many books may not be read, but whatever is read should be assimilated. When a book is read from cover to cover, it should be briefly summarized, a record of the words and phrases which the reader may come across for the first time, even of the sentences which may appear peculiar or interesting to him, should be maintained in a note book. In the case of a novel, the student is advised to make a list of the characters, and to write a critical summary of the situations which he may come to regard as the most fascinating. A brief critical note should, in fact, be written on every extra book that is read. All this makes reading useful and accurate; it makes the reader a writer as well.

(ii) One can also add considerably to one's store of facts by listening to radio talks on good subjects, by seeing informative and educational pictures, by attending useful lectures and by reading journals and newspapers regularly. The advantages of the study of newspapers and journals are too obvious to be mentioned here in detail. Newspaper study is, perhaps, the best and the most useful way of gathering facts. For exercise, editorials should be summarized from time to time, and the method of giving heading to news items should be studied with care.

(iii) So far as the training of the power of observation is concerned, the student should develop the habit of feeling interested in his surroundings. He must do some thinking everyday on all that he observes. A diary should be maintained in which everyday experiences may be, as briefly as possible, recorded. Whenever a student gets the opportunity of visiting a new place he should try to become familiar with all its aspects, and then record his overall impressions about the place.

B. Expression.

By following the above directions on reading, the student will simultaneously improve his expression.

He will acquire ease in writing. Writing like reading requires practice and that practice will be provided by the methods suggested above. If a student's store of ideas is well equipped and if he has acquired ease in writing, he can write an essay any time. Putting facts in a logical order before writing the essay is a point worth remembering. This brings us to the *utility* of outlines.

Outline : Its use and Method (Planning the Essay).

An outline helps a student to arrange his ideas on a particular subject. We may be having a lot of material on a subject but if we cannot arrange it in a proper order, if we cannot give it a definite shape, then we may not be able to write an essay at all. Material on a subject is collected from many sources, but it is not to be presented *anyhow*. It is to be presented in order, systematically. An outline alone can help a student to sort out his material on a subject and to present it in order. It is of great use to a writer because it enables him to clarify his views on a subject and to understand all its aspects. If an essay is written in the light of an outline then there will be no contradictions in it. One may not slavishly stick to an outline, one may go on adding details in the course of writing out an essay, but one cannot do without it. Students are especially advised to draw up outlines before they start writing the essay. They must realize that the first error they commit in essay-writing, is that they start writing an essay without drawing up an outline—this makes their compositions incoherent and illogical. One paragraph contradicts another and nothing can be made out of their compositions. Even the most talented writer does not start writing an essay without doing some planned thinking on it before writing the first sentence. An essay should, therefore, never be written without a plan. Ideas on a subject can never strike a student suddenly—some points are to be jotted down and arranged before they are expressed in a certain form.

Some Examples

We shall now briefly present the method of drawing up an outline.

The first thing to do, when an essay has been selected is to think on the wording of the title. The student, should try to understand all the aspects of a subject. He should put definite questions to himself, jot them in brief as well as their answers. Then all the points should be put in proper order—this will give an outline.

Let us study how the outline of the following topic can be framed: *A Beauty Spot of Kashmir*. The wording of the topic reveals that we have to describe one of the innumerable beauty spots of Kashmir. We may, for instance, choose *Pahalgam* for description. Now let us put certain questions to ourselves, and try to understand the different aspects of this topic. This can be done in the following manner:

Why is Kashmir famous throughout the world,? — her natural beauty. What are the sources of her natural beauty — mountains, lakes, flowers, meadows, beauty spots — mention some to illustrate the point. Which beauty spot is the most attractive — Pahalgam. How is it situated and what are its environs. What are its beauties and pleasures? What has been its influence on your mind and body.

These points are now to be put in a logical order:

1. **Kashmir is a beautiful land—the Eden of the East.**
2. **Its mountains, lakes and beauty spots—Gulmarg, Pahalgam, Ahrabal etc.**
3. **Pahalgam - its situation and environs.**
4. **Its beauty — the surrounding mountains, snow-covered and skirted with forests....**
5. **Its influence on your body and mind.**

The opening paragraph may cover points 1 and 2

while the body may be devoted to cover the rest of the points.

Let us study another topic and frame its outline: "Science Has Changed Our Lives". The essay is, obviously, to be an illucidation of the subject—we are to give concrete examples of the change brought about in the world by scientific inventions and discoveries.

How was life spent in the world which knew nothing of Science; - there were supersititions (Give examples how some women were burnt alive because they were thought to be witches; bathing was disallowed in many countries; human sacrifices were presented to gods etc.) How were diseases cured - by very crude and even fatal methods — blood letting etc. — epidemics spread unchecked etc. (Give examples)

Human outlook was limited—no international contact (Even the contacts between one part of a country and another were rare and difficult) — was life spent as conveniently as it is spent now? — no radio, press or cinema.

These points may be made more precise and suggestive and put in a logical order:

- 1. Life in the ancient world—supersititious, unhealthy, limited in vision and inconvenient. How different is it to-day and why.**
- 2. Science has made human mind free from supersitition - how ?**
- 3. Science has curbed disease and tremendously decreased the chances of death—refer to some of the amazing discoveries of medical science.**
- 4. Science has broadened the range of human vision - international contacts.**

5. The influence of aeroplane, press, radio, cinema, telephone, telegraph on human life, -life more convenient and the scope of human culture widened.

Another example may also be taken. Let us consider how the outline of the following topic should be framed ;

“Prevention . Is Better Than Cure.” What does the saying mean — man should avoid getting into trouble rather than try to get out of it afterwards.

Is this true ? Give examples in support of this saying - illness is always to be prevented rather than cured - it will leave some mark on the patient even though the treatment be perfect.

What lesson does the saying convey - if rightly followed this principle should teach us to be careful, punctual, honest and alert.

Are we always in a position to foresee our troubles - what about fate or chance. Sometimes we are involved in a trouble due to some other's carelessness. (Breaking out of epidemics and of a fire in a thickly populated locality).

Let us take the points one by one and put them in a logical order:

- 1. Meaning of the saying—illucidate fully.**
- 2. Examples to be given in support of this principle.**
- 3. What does it teach us - foresight, honesty, goodbehaviour, strength of mind etc.,**
- 4. The element of chance and the saying.**

Some Topics outlined

We may now give below some outlines on a few topics :

1. Moral Courage.

1. What is Moral Courage.

2. Moral Courage and Physical Courage.
3. Moral Courage and human personality.
4. Need of moral Courage - aim of all education.

2. The Atom Bomb.

1. Invention of Atom Bomb—a brief survey,
 2. Its Effects - devastation - Hiroshima and Nagasaki.
 3. Hydrogen bomb tests a world health.
 4. The Atom Bomb and human existence.
 5. Constructive side - what will the world be like if the atomic energy is applied to increase means of human welfare.
-

3. An Excursion to the mountains.

1. The place selected - the party and the programme.
 2. The arrival - arrangements.
 3. Description of the place and its environs.
 4. How many days you spent in the mountains and how - details.
 5. Your impressions about the place
-

The hand that rocks the cradle rules the world.

What does the saying mean ?

2. Illucidation of the saying by means of examples.
 - (a) The influence of mother on a child even when the child is not born.
 - (b) The influence of a foolish mother.
 - (c) The influence of a wise mother on a child.
3. Is the saying always true - exceptions,

Exercise No : 1

Prepare outlines of the following topics :

1. The Pleasures of Autumn.
2. Winter in Kashmir.
3. Cycling an Exercise.
4. Knowledge is Power.
5. Honesty is the Best Policy.
6. The Poet I Love Most.
7. The Strangest Person I Have Met.
8. A Page From my Life History.
9. Slow and Steady Wins the Race.
10. Radio - My Companion.
11. Study of Novels.
12. My Companions.
13. My Enemies.
14. Our College.
15. Love thy Neighbour as Thyself.

Exercise No : 2.

Develop the following outlines into full length essays.

1. A Man is Known by the Company He Keeps-

1. What does the saying mean.
- (a) The society judges a person by the character of his companions.
- (b) Influence of companions on a man.
2. How far is it correct ? Environment and the formation of character.
3. Is it always correct to judge a man by the

company he keeps? — A strong man may influence his friends rather than be influenced by them.

4. Conclusion

2. Forests in Kashmir.

1. Kashmir is rich in forests - a source of her natural beauty.
 2. A source of wealth.
 - (a) timber, fuel, grass and medicinal herbs.
 - (b) game - its availability.
 - (c) possibility of developing forest industries.
 3. Kashmir - climate and her forests.
 4. The forests and raw material for industries - match industry, sports industry, and wood manufacture.
-

3. Once I lost My Way in A Jungle.

1. Where were you going? — a far off village beyond a dense forest.
 2. How did you lose your way?
 3. State of your mind after having lost the way.
 4. How did you come to the right path? — what efforts did you make?
-

4. Life of a Shepherd.

1. A Shepherd does not live the same life as we citizens live.
2. His occupation determines his life — mountains meadows and forests. He spends his days in summer at such places as mentioned.
3. His house, food, and clothing.

4. The influence of environment on a shepherd's body and mind.
 5. How is a shepherd's life good and how is it inconvenient ?
-

5. The U. N. O.

1. When formed and why formed ?
2. What is its set-up ?
3. How far has it succeeded in achieving its aims ?
4. How far has it failed ?
5. The U. N. O. and the problem of world peace.
6. The future of the U. N. O.

How To Write the Essay.

We shall now proceed to consider in detail how an essay should be written. It has already been pointed out, that the first essential task of a student is the drawing up of the outline. but before a student even draws up an outline, he should take care to understand the heading or the title of the essay which he may have selected, or which he may have been asked to write.

The Title:

The heading of an essay should be studied well. Hasty reading of the title is bound to result in a defective, or even in an entirely wrong essay. There are many instances to show the truth of this observation.

Some Examples

Once the students of the Intermediate class were asked to write an essay on "Science, A curse ?" Out of about two hundred students only three seemed to have spent some time in understanding the title, as also the significance of the question mark (?) placed at the end of the subject. The rest had read

the title, obviously, hastily and written about the inventions and discoveries of science, about the importance and place of science in the present day world, and strangely enough, about the lives of certain eminent scientists. The examiner really wanted an essay on the following lines: do you regard Science as a curse? Has it done more harm to humanity than good? What can be the basis of such a viewpoint—what are the deadly weapons produced by modern Science? Or is it wrong to say that Science has been harmful to civilization? How can such a viewpoint be justified?

A year or two ago, to quote another instance of this type, undergraduates were asked to write an essay on "Kashmir Fifty years Hence". About 80 p. c. students did not try to understand the significance of the word *hence*. They wrote lengthy essays on either the past history of Kashmir, or her natural beauty and these could not but be regarded as worthless. Suppose we have to deal with a subject like: "The Influence of Cinema on students," We are not required to give

(i) the history of Cinema (ii) the working of Cinema in our town (iii) the influence of Cinema on all sections of population. A careful study of the title will reveal that we are required to write the essay on the following plan :

(i) What is student life? (ii) How does Cinema influence the studies? (iii) What is its influence on the general behaviour of the students. (iv) What is its influence on the formation of their character. Also, (v) In what way can Cinema be useful in developing the personality of a student?

A careful study of the title always helps us to understand the scope of a subject. It gives us a clear idea about all its aspects; and, above all, it enables us to think of the essay as a whole. Students should therefore, devote one fourth of the time, kept apart for the writing of the essay, to the careful reading and understanding of the

title. Again it may be pointed out that in subjects of controversial nature, students should be specially careful to study the heading. When a particular view of a controversial subject is taken, it must be substantiated and maintained right up to the conclusion. It has been observed that students begin an essay by supporting one view and they end it by showing the truth of the opposite view. They should be on guard to avoid this error of false conclusion. If an essay is, for instance, to be written on, "Is Science, a curse," and if a student takes the view that Science is really a curse, a threat to the very existence of man, he should not end his essay by showing that Science is a blessing. No student should be vague or undecided about what he may write or think. He should select the essay and write down all details, arguments and examples in such a manner as may help him to establish his viewpoint.

How To Begin An Essay

The opening paragraph presents a difficulty to most of the students. They are uncertain about the method of introduction of the subject--- should the essay start with a quotation or a definition of the subject? Should it be an explanation of the title or what? It has been often marked that the opening paragraphs are crossed and rewritten. In order to avoid this sort of difficulty, the student should bear the following in mind with regard to the beginning of an essay.

(i) The beginning must be direct and simple. The student need not write long quotations or common-place maxims in the beginning.

(ii) The best beginning is that which serves as an introduction to the subject, shedding light on its central point or the theme.

(iii) If the subject happens to be controversial, debatable, or highly reflective, the beginning must

be such as should reveal the viewpoint of the writer as also the lines on which he is going to develop it. In such a case as this, the opening paragraphs may contain definitions of certain terms, only to make the writer's viewpoint clearer.

Useful Examples

Suppose an essay is to be written on "My Ambition in Life." We should not start by defining "Ambition" or "Life." A direct statement of the ambition, whatever it be, will be regarded as appreciable. "Autobiography of Rain Drop", should not start with the definition of autobiography as a species of writing but in the following manner: "My mother was a cloud in whose womb I was nourished before being born....." Let us see how Ruskin begins the essay. "The Education of Girls". There are no definitions of terms, quotations or maxims in the beginning. It hits the central point of the subject direct:

"Do you think you can make a girl lovely, if you do not make her happy. There is not one restraint you put on a girl's nature—there is not one check you give to her instincts of affection or effort—which will not be audibly written on her features, with a hardness which is all the more painful because it takes away the brightness from the eyes of innocence and the charm from the brow of virtue."

It is not commendable to introduce a subject by stale remarks and cheap quotations. Most of the examination essays suffer from this drawback. This way of introducing the subject shows that the writer cannot do any original thinking on the subject. It is no use, also, attempting, as has been said, to define the terms of a straight-forward subject. Definitions may involve a beginner in difficulty because it is not easy to define the terms of a subject accurately. It has been rightly suggested that a student should put his best thoughts on the subject as the very first

sentences of the essay. The following beginning of an essay on "Moral Courage" may reveal how gripping can a direct beginning be :

A man who can act as he thinks right is truly courageous. He may not be a hero, or a great warrior but he has that true form of courage which very few men possess. Face to face with danger, in defence of their country or their honour, men do deeds of great courage and heroism. Such physical courage and disregard of fear come easy to most men. What is not so easy is the courage to do and say as one thinks, when the only danger is to one's reputation when not death but adverse criticism, and social boycott are the price of a deed of courage.

Let us see how directly William Hazlitt begins his essay "On going a Journey." The beginning of this essay sheds light on its central point.

"One of the pleasantest things in the world is going a journey ; but I like to go by myself. I can enjoy society in a room, but out of doors, nature is company enough for me. I am then never less alone than when alone."

Definition of terms may, however, be helpful in essays of highly reflective or controversial nature. If an essay is to be written on "Human Happiness," an attempt may in the beginning be made to define human happiness. Again, such an essay as "Patriotism is a Curse to Humanity" requires the definition of *Patriotism* in the beginning. The introductory paragraphs may also be devoted to be the explanation of titles when essays are to be written on common saying such as --- *Virtue is its own Reward*, *All that Glitters is not Gold* and *Prevention is Better than Cure*.

There is another mistake which students make while writing the beginning of an essay. They start by referring to the very title by the use of a pronoun. An essay. The influence of Cinema on students should not begin thus.

“ *This is very unhealthy on students in general ...*”
On the other hand the whole title is to be repeated as follows :-

“ The influence of Cinema on students is by no means healthy.....”

The Main structure of an essay **The Body.**

The main structure of an essay is its body. Its importance is obvious because it is upon the body that the worth of an essay must depend, the opening paragraph being merely the introduction to it, and the conclusion only but a sort of recapitulation. Care must be taken to make the body of an essay substantial as well as attractive. It should be regarded as a chain in which the paragraphs are various links, to be well-knit together to make the chain complete. The paragraphs we may as well say, are like the steps of a ladder, one leading to another. The reader should not feel any break in the steps. The progress of thought should be natural and consistent. The second paragraph should be natural outcome of the first, and the fourth of the third and so on. It may again be pointed out here that if the outline is carefully drawn up, there is no danger of inconsistent paragraphs being written. In that case there cannot be any unnecessary details or digressions resulting in the breaking of links between various paragraphs.

The nature of the body is determined by the nature of the essay. If the essay is of a controversial nature it is fruitful to state first the opposite view (that is the view which you do not hold), and then to disprove it by giving arguments and facts. When the opposite view is stated first, it becomes convenient to present all arguments against it in logical order and this gives coherence to paragraphs. For example in an essay “Should Students Take Part in Politics.” if we believe that students should take part in politics we may first of all state the viewpoint of those who are against students taking part in politics rather than start by attacking this view. What are the main arguments

of those who would not like students taking part in politics? We should ask ourselves this question? This will help us to present the arguments supporting this view in detail we may then proceed to reveal their hollowness one by one.

How to end an essay

Students generally make the mistake of believing that it is always necessary to add a closing paragraph to an essay. When all aspects of an essay have been already dealt with in the essay, a closing paragraph will look superfluous. When there is no more to be said about a subject, there should not be any summing up of the details. It may be good to add a closing paragraph when the writer has been arguing on both sides of a controversial subject. In such a case as this the conclusion should reveal the final opinion of the writer. In no case should the closing paragraph look like a restatement or a summary.

Most of the students think that closing paragraphs must always begin with worn-out phrases like "To sum up, it may again be said "or" so we conclude or "therefore the conclusion is....." This paragraph should be as direct as the opening paragraph. It has been observed that even when there is very little to conclude or sum up students introduce a closing paragraph just for the sake of introducing the hackneyed phrases such as those quoted above. This certainly does not add any grace to an essay. If you go on dragging the subject in the concluding paragraph you will only make the essay less original than it could be otherwise. The concluding paragraph should never look unnatural — it must be a wellknit unit of the entire organism.

Caution, It must, however, be mentioned that the above discussion should not make the student think that an essay is to be written in parts, that different paragraphs of a composition are to be written under different headings. The essay must, on the other hand be thought out and written out as a whole, It is to be a consistent, and continued piece of writing.

Examination Essay: Its Kinds.

Essay set at university examinations are generally of the following types ;

- (a) Essays requiring description of a place, person, or an object. They may be called descriptive compositions.**
- (b) Essays requiring narration of events and situations, generally known as narrative essays.**
- (c) Essays requiring the explanation of a saying or a maxim.**
- (d) Essays dealing with controversial topics.**
- (e) Essays requiring the expression of personal views and ideas of the writer.**
- (f) Essays dealing with lives of great men.**
- (g) Essays relating to ones own life, its incidents and experiences.**
- (h) Informative and factual essays.**

This classification of examination essays is not to be regarded as rigid or complete. There can be some other types of essays not covered by this classification. Also, the elements of one type may enter into the composition of another type e. g., in a descriptive essay the element of narration may enter and *vice versa*. While writing a reflective essay the writer may, sometimes, feel tempted to write about himself and his personal experience, thus yielding place in the essay to the autobiographical element.

The above classification will, however, give a definite idea to the student about the sort of essay he is expected to write in an examination. It will also make it convenient for him to understand the scope and technique of each type of the examination essay. We shall, now, proceed to discuss the types of essays one by one, giving suggestions how each one of these should be invariably drawn up. Without an outline it is not possible for a beginner to state his ideas

coherently and clearly. The suggestions given here should not be regarded as laws on essay-writing. They can at best be guiding hints for a beginner.

(i) DESCRIPTIVE COMPOSITION

Its requirements. A descriptive piece of writing must be clear, accurate and interesting. In order to achieve these qualities in description, students should train their power of observation by the methods already suggested. A thing will be described well only if it has been observed well. The description of an object will be interesting only when the person describing it happens to be interested in the object itself. Then alone will he love to describe all its aspects, and reveal those details about it to the reader which may have escaped his eye. There should be no exaggeration if a description is to be faithful and convincing. It must be remembered that a piece of description must never be unreal. Care must be taken not to make a description dull. It should not be merely a list of facts, but of facts stated in a lively manner. Even the most commonplace object, like a motor car or an engine or a dog can be so described as to arrest the attention of the reader.

Here is Arnold Bennet describing a thing which we see everyday, and which all of us visit at least once a week---a barber's shop.

The Barber's Shop at X

X is a very select resort, and in part residential. It has a renowned golf-links, many red detached houses with tennis lawns, many habitable bathing-cabins, two frigid and virtuous hotels, and no pier or band. The principal barbers was in the broad main street, and the front shop, was devoted to tobacco. I passed into the back shop, a very small room. A small sturdy boy in knickers, with a dirty white apron too large for him, grinned at me amicably. When I asked him: "Is it you who are going to operate on me?" he grinned still more and shook his head. I was relieved. The

shabby room, though small, was very cold. A tiny fire burned in the grate; and the grate, in this quite modern back shop, was such as one finds servants bedrooms—when servants' bedrooms have any grate at all. Clean white curtains partially screened a chilly French window that gave on to a backyard. The whiteness of these curtains and of three marble washbasins gave to the room an aspect of cleanliness which was likely to deceive new-comers. The room was not clean. Thick dust lay on the opaline gas-shades, and corners were full of cobwebs. A dirty apron and a cap hung on a nail in one corner. In another was a fitment containing about fifteen heavy mugs and shaving-brushes, numbered. The hair brushes were poor. The floor was of unpolished dirty planks, perhaps deal. There was no sign of any antiseptic apparatus. I stood as close as I could with my back to the tiny fire, and glanced through the pages of the *Daily Mirror*. And while I waited I thought of all the barbers in my career,

(Arnold Bennett)

Other Examples.

1. A Valley in Sussex.

There is a valley in South England remote from ambition and from fear, where the passage of strangers is rare and unperceived, and where the scent of the grass in summer is breathed only by those who are native to that unvisited land. The roads to the Channel do not traverse it: they choose upon either side easier passes over the range. One track alone leads up through it to the hills and this is changeable; now green where men have little occasion to go, now a good road where it nears the homesteads and the barns. The woods grow steep above the slopes; they reach sometimes the very summit of the heighs, or, when they cannot attain them, fill in and clothe the coombes. And, in between along the floor of the valley, deep pastures and their *sherce* are bordered by lawns of chalky grass and the small yew trees of the Downs.

The clouds that visit its sky reveal themselves beyond the one great rise, and sail, white and enormous, to the other, and sink beyond that other. But the plains above which they have travelled and the Weald to which they go, the people of the valley cannot see and hardly recall. The wind, when it reaches such fields, is no longer a gale from the salt, but fruitful and soft, an inland breeze; and those whose blood was nourished here feel in that wind the fruitfulness of our orchards and all the life that all things draw from the air.

(Hillaire Belloc)

2. The Puma

The puma is, with the exception of some monkeys, the most playful animal in existence. The young of all the Felidae spend a large portion of their time in characteristic gambols; the adults, however, acquire a grave and dignified demeanour, only the female playing on occasions with her offspring; but this she always does with a certain formality of manner, as if the relaxation were indulged in not spontaneously, but for the sake of the young and as being necessary part of their education. The puma at heart is always a kitten, taking unmeasurable delight in its frolics, and when, as often happens, one lives alone in the desert, it will amuse itself by the hour fighting mock battles or playing at hide-and-seek with imaginary companions, and lying in wait and putting its wonderful strategy in practice to capture a passing butterfly. I have only known one puma kept as a pet, and this animal, in seven or eight years, had never shown a trace of ill-temper. When approached, he would lie down, purring loudly, and twist himself about a person's legs, begging to be caressed. A string or handkerchief drawn about was sufficient to keep him in a happy state of excitement for an hour; and when one person was tired of playing with him he was ready for a game with the next comer.

(W. H. Hudson)

I A KASHMIR WINTER SCENE (K. U. Sep. 1954)

- Outline:**
1. General Complexion - cloudy, dark & cold.
 2. The snowfall - Flakes turn housetops, trees banks white
 3. Some Peculiarities - Silence and motionlessness.

Today no birds sing; no rays dance on rivers and streams and there are no blooms on the trees. The sky is not bright and cheerful and there is no thrill in the air. Thick and dark clouds, on the other hand, hide the heavens. Mist and fog gather about the naked peaks of surrounding mountains and there is a depressing dimness everywhere. Gusts of shrieking wind blow about the leafless trees; the very houses appear shivering with cold. There is no hustle and bustle in the bazzars—they are almost like the bazzars of a dead city. The sheep lie huddled up, the dog sit with their tails coiled round their bodies and the birds are silent in their nests. It is bitterly cold. One can hardly stand on ones legs. Lo ! it has started snowing. Thick and large flakes are falling everywhere.

What a change ! Everything is whitening under the falling flakes, —the house tops appear whitewashed, the river banks are covered, as if, with a spotless white carpet, the distant mountain tops are like the white domes of a gigantic structure and the trees seem to have burst into bloom. The roofs of the house boats, the *doongas* and *Shikaras* are all white and completely white are now the Shankracharya temple and the Hariparbat fort. The trees are the most beautiful to look at by now; the thickets, bushes and the hedgerows present a no less charming spectacle. The winter bloom is, indeed, so fascinating ! on the branches of the trees you can see small, trail, while flowers formed by the soft flakes. So it is all just like the almond blossom ? The bushes and hedgerows are full of flowers, as beautiful as those, which the spring in the summer bring forth. They look so delicate, they fall at a touch, they are so beautiful. Look at the

chinars ! They are beautiful now in their hoary clothes of winter. Why do'nt people rush in hundreds and thousands to see the winter bloom ? Why do'nt they go to the gardens with *Samawars* boiling with *Kahwah* ? Yes, there is cold and frost and snow. But then there is all this rare beauty, this invigorating spectacle of nature !

There is all around, the flakes seem to spread it everywhere.

There is a hush on everything. The flakes do not patter on the tin roofs ; they fall noiselessly. They seem to bring silence from the skies and spread it everywhere. The mind also seems to be tuned to silence. We do not like any noise, not even the slightest rustling sound, the flutter of a birds wings or even a knock at our door. A noise is just an injury inflicted on the slumbering nature. People are resting or reading in their rooms, all apertures and chinks of which are closed with paper or pieces of cardboard. Even those who walk about produce no sound for the bazaar, and lanes are all covered with a thick layer of snow. Even if an army marches now, there will be no noise, no sound of the footsteps, no stir anywhere. One can hardly hear any sound coming out of the houses even because all their doors and windows are closely shut. Also there is an atmosphere of motionlessness. Everything seems to be resting. Look at the boats. They are rooted to their mooring spots. It appears as if they are never meant for moving here and there on the river. Look at the very water of the river. It is just like the water of a pore or that of a dead lake. There is no movement in it. It only holds the shadows the boats and exposes its bosom to the flakes of snow which fall without a break. Watch the streets, they are all deserted. There is no life in the playgrounds and public parks. It appears as if all things have come to a standstill.

A Ruin

Outline :-

1. Location and surroundings.
2. Description of the main structure,
3. Tales about the Ruin,
4. Historical background,

From Nehru Park one can clearly see the ruined structure of an ancient building standing on a portruding, isolated crag of the Zabarwan mountain. This is the well-known *Pari Mahal* or the Fairy Palace. It can also be seen from Chashma Shahi, Chashma Sahibi, Hari Parbat Fort, and the Shankrachari. The Mahal overlooks the Palace Buildings and faces the Dal Lake. The picturesque Zabarwan range forms its background. The nearest route to this ancient ruin lies through Chashma Sahibi. Before reaching it one has to walk through a forest which is not very dense but full of thorny bushes and tall grass.

It is delightful to see the Dal Lake on a moonlit night from the Pari Mahal. One can see from here the entire lake rippling in the silvery light of the moon one can hear the sweet song of the water birds. One can feel the charm of a sweet, silent, beautiful night. It is also enchanting to observe from here the sun-set and sun - rise over the lake. The snow-covered mountains of the Pir Panchal range are bound to be observed from this beautiful though ruined spot.

On reaching the ruin one cannot but feel that it is not in reality all that it appears from a distance. The pillars, which, at a distance, seem supporting an edifice are seen supporting nothing. They stand on a base which is raised to a level of about two or three feet from the ground.

The foundation of the ruin is laid in a sort of a square - cum rectangular fashion. The building must have been, one can make a guess from its general

lay-out, so designed as to face the Dal lake. The trace of a sort of a porch still exists towards the northern side of the Mahal to show that the main building faced the Dal. On the right and the left side of the porch there appear to have been many rooms. There are some traces of a fine courtyard as well. Now Pari Mahal is in ruins, —some pillars and quite a jungle of grass, bushes and thorns and other type of low vegetation, which is sure to be the haunt of innumerable snakes.

People generally believe that fairies live in the Pari Mahal. The school boys are actually instructed by their elders not to go near the Pari Mahal because it is supposed to be a haunted house. The villagers of the neighbouring villages take special care not to go to the Mahal alone or at night. This, however, is a belief based on superstition.

According to Kashmir history, the Mahal was designed by Data Shiku for his tutor, Mulla Shah. It is also said that the Pari Mahal was built once upon a time by some ancient King of Kashmir in order to be used as centre of astronomical observations. Close observation reveals that the Pari Mahal must have been built by the Mogul architects.

3. My Pets

The Outline:

- (i) Why do I like to keep pets-their number.
and types — a ring-dove, a cat, a goat, a parrot,
and a dog.
- (ii) Where do I keep them.
- (iii) Description of each one of the pets.

God knows why I have always been fond of birds and animals. In my early boyhood I remember having spent many memorable days in studying and watching them. I would always be drawn to their haunts in forests, lakes and mountains. The sight of a parrot, a

dove or a deer always filled my heart with joy. Even now I cannot do without seeing these animals and birds at least a dozen times a year. The song of a lark or a cuckoo never fails to excite me. Deer, rabbits, parrots and ring-doves are especially dear to me. The desire to form friendship with these wonderful creatures of God became a passion as I grew up in years. It would be simply wonderful, once the idea struck me, to bring home some of the most interesting birds and animals, to feed them, to look after them, to watch them and to love them like friends. It is quite a long story how I managed to get the pets, which you can now see living with me, like the rest of the members of my family.

Just to the right side of my garden you will find a wicket gate which leads to a small plot of land covered with tall poplars, clusters of willows, and fruit trees. Here you will find a deer frisking about, I have named it Ahu. One cannot but be attracted to look at the sparkling eyes of my Ahu. How soft is its skin and how charming is its face; its legs are beautiful and its feet high. The moment it sees a stranger it runs about madly.

It is pleasant to watch Ahu running about, it dashes across the thickets like an arrow. For hours it hides itself behind cluster of trees and leaves and when you have gone away it suddenly comes back to the original spot, the spot from which it ran away on seeing you. Ahu eats grass, flowers, especially those which are fragrant. Give Ahu meat and it will feel pained and leave it untouched for days together. Remove this hateful thing and my dear Ahu becomes joyous again. This charming deer was given to me by one of my friends who lives in the country.

I have two rabbits—two snow-white, charming things. Call aloud their names—Rabbi and Roha—they start beating their tiny paws against the iron barred windows of their small earth-embedded hut. They will not move if you call out their names; only I should do it. They

recognise my voice as well as any of the members of my family. Once a friend imitated my voice; Rabbi stirred a little but not Roha. Another call and both of them held fast to each other, no movement; they looked as still as death. In moonlight the rabbits become excited. I bring them out into the lawn where they go on dancing round my chair. They climb my head, they lick my hands and feet, they cling to my breast, they mount each other. How pleasant is it to watch all this! Their eyes roll very quickly: they appear restless. They always go on digging into the earth with their paws. Yesterday I was struck with much surprise when I saw a sort of a long and narrow cave, quite long I say, in the den in which the rabbits live. Pointing to them my servant said, "They have done it, Sir". "Good God" cried I, "these little creatures can do this - strange!" Once when I had gone a hunting, Rabbi and Roha were caught by one of my servants. They seem to have forgotten their original home now. They live quite happily with me.

Tota bolo Ganga Ram, you will find me giving lessons to my parrot early in the morning. It has learnt to call many names now. It remembers and calls at intervals, the names of the children and servants. Some English words too, like *welcome*, *good-bye*, *yes* *thank you*, can be uttered by it easily and well. You sit in the drawing room and you are surprised to hear "welcome, Sir" because you cannot see wherefrom it comes, nor can you readily say whether this certainly is human speech. You look round, upwards and sideways but there is nobody saying any thing. Then I inform that this is my parrot doing it in the veranda and you laugh heartily. This Parrot is a beautiful creature—green winged and curvy - beaked with a red ring round its throat. It eats grains, and rice but does not even touch meat. Once or twice I put a little meat before my parrot but it lay there untouched for days together. It gets up very early in the morning and goes on prattling. It is very interesting to watch it dozing in the afternoon when it is hot: the little

head is trust in wings which are slightly curved. I have taken many photographs of this pose of my parrot. Like human beings it forgets everything while it is asleep.

The little *Shera* is now known to all my friends and relations. It recognizes a person very well. *Shera* will let you pass into the house only if it knows you, but you cannot advance even an inch beside the main gate if you are coming to me for the first time. It will bark loud and incessantly till it is asked to stop. It has taken entire control of the house and the lawns. Every morning and evening *Shera* goes round the building inspecting rooms, gardens and lawns. When a member of the family is ill it enters his room and sits on his bed for quite a long time, licks the patient's feet and wags its tail affectionately. *Shera* comes to the patient quite a number of times in the day and when the patient has recovered *Shera* shows that he is happy. Five o'clock is the time for my dog to be at the gate, watching my approach eagerly. Whenever I fail to come in time, *Shera* grows restless; you will see him jumping, barking, throwing inquiring looks on whosoever comes in. It refuses to take anything. It will not even play with the children. And when I come, *Shera* jumps at me, embraces me and demands my explanation for being late. Then it sits at the table with me and satisfies its hunger. I love this dog very much. It sits in my library while I am there reading or writing. It sleeps in my room and whenever I go out for a number of days, *Shera* must accompany me. *Shera* can get many things to me whenever I ask him. He can get my fountain pen from the writing table, he can get the morning paper from the library into the lawn.

4 Indian Sadhu

Outline :-

1. Appearance — his dress.
2. His mode of living.
3. His daily programme.

4. The Sadhu and his devotees.

There he sits under a chinar with nothing on his body except a lion cloth. His long dishevelled, white hair fall loose below his shoulders. His eyes are closed in deep meditation. On his forehead there is an ash *tilak*. His peaceful face is lit with a bright glow of spiritual peace. As one approaches him, one forgets the world and its worries, its fever and fret, and longs to remain by the side of this naked figure for all time to come. All his material possessions are two things—a begging bowl and a cup. A slowly burning fire is the only visible thing that keeps him company.

God knows how the Sadhu lives. Does he not feel the cold of winter and the heat of summer? He has no warm and light clothes: he is a naked *faqir*. He does not live in a house: he lives in the open and for all time, in all seasons. The rain and wind and storm do not disturb him. He dreads no thunder or shower. He does not work from morning to evening like all of us, he does not earn money and spend it, he does not worry about eating and dressing and drinking. There is nobody whom he can call his own. No children call him papa, no wife calls him *pati*, no mother calls him son, no brother calls him *brother*. He is no body's. His world is not our world, his life is not our life—the Sadhu is a different sort of a being altogether.

The Sadhu lives by loving God. God is everything to him. He has given up the world for Him. Do not think the Sadhu wastes his time that he sits idle under the shade of a Chinari. He works hard to find out the Greater of us all. He searches him night and day. The Sadhu regards the world as unreal, a shadow, a thing that is bound to perish. He seeks that which does not perish. He regards it as foolish to believe in the reality of worldly love or prosperity. According to him peace lies in giving up the world.

The Sadhu is seen talking to people only once in a day. As the evening approaches the Sadhu opens his

eyes for an hour and two and takes a cup of milk or some fruits which his devotees get for him everyday. Then he recites prayers and preaches God-hood to people. At this time many persons are seen surrounding him. Some press his limbs, some touch his feet, some sing *bhajans* for him and some ask favours from him. The number of his devotees increases with every day that passes. It appears that everybody is impressed by his extremely holy and virtuous life. The influence of this divine figure has been considerable on the people. He has reformed many an erring person. He always preaches people to be honest, broadminded and God-fearing. He advises us to be free from the deadly sins of jealousy, intrigue, animosity and covetousness. We all love this angelic personality. Everyday we bow before him and receive his blessings.

CHARM OF KASHMIR

Or,

Kashmir, The Switzerland of India

Outline :-

1. Kashmir and Switzerland : their points of similarity.
2. Approach to Srinagar.
3. The beauty Srinagar—environs.
4. Our Health Resorts and meadows.
5. The mountain lakes of Kashmir.
6. The Srinagar of her beauty.

The tourists from the west have often compared Kashmir with Switzerland. Our mountains, lakes, hills, rivers meadows and forests are very much like those found in Switzerland. The abundance and variety of fruits and flowers found in Kashmir is not to be found anywhere else in European Countries except in Switzerland. Thousands of European visitors enjoy themselves, every year, in Switzerland just as crowds of Indians and Asians (and many Europeans

also) come to Kashmir every year to spend their holiday amidst the most exciting and romantic scenery of nature. Like the people of Switzerland we also depend to considerable extent on the tourist industry. A Kashmiri who visits Switzerland finds himself in familiar surroundings. It must, however, be mentioned that those who have been for sometime to Kashmir as well as to Switzerland have openly or secretly preferred our country to Switzerland. According to their view Kashmir is more beautiful because here there is no interference with the attractive wildness and virginity of nature; our meadows, lakes and mountains have not been subjected to mechanical advance; — nature smiles here in her virgin freshness. Our forests are richer and more beautiful, our health resorts present greater scenic variety and our mountain lakes are definitely more fascinating. It is perhaps more correct to say that Switzerland is the Kashmir of Europe.

As the sun-burnt Indian descends the Banihall. his sight is refreshed by the scenic beauty which lies here its grandeur on all sides. He sees the distant snow-capped mountains, the winding river waterways, the rows and rows of poplars and the hamlets standing in peaceful isolation amidst rich corn fields. The musk laden air, coming from the flowery meadows and the twitten of multicoloured birds, hovering over gardens and orchards, make him feel that he is in heaven. As he nears the city of Srinagar, he sees the Zabarwan range and Shankrachariya wrapped in a hundred hues. He sees the Jehlum roaring through the heart of the city and his heart is set astir for a glide in a shikara up or down the river.

There is so round about Srinagar much to attract a visitor. The Dal lake, having the finest bathing water to be found anywhere in the world, the Nagin lake, where the self-riders, make merry, the Nasim, where the Chinars, shade off happy retreats, the Mugal gardens, which not only refresh the memory of the Mugal grandeur and their high taste for art and beauty, but also present beautiful scenery the memory of which one loves

to treasure for ever. Then there are the Harwan, the *Dacchigam rakh*, and the Hokar Sar.

Our health resorts are spots of heart-ravishing beauty. Pahalgam is perhaps the most famous of our beauty spots. Situated at a distance of sixty-four miles from Srinagar, surrounded on all sides with mountains and rich forests, and interspersed with lovely streams, Pahalgam valley provides a delightful retreat in summer to thousands of tourists. Gulmarg is no less beautiful a health resort. The graceful meadows, the fine golf-grounds and enchanting woods of Gulmarg have attracted innumerable visitors, from different parts of the world. The spacious *Khulanmarg*, which is just a few miles away from Gulmarg, is a lovely spot where one can enjoy horse-riding. From Gulmarg one can see the famous Nanga Parbat with its pyramid peak. We have other beautiful valleys, not as well known as Pahalgam and Gulmarg but as beautiful as these—the Lolab valley and the Gurez valley. Then we have such places as Tosmaidan, Kungwatan, Dubjan and Kukernag. A few days camping at such spots reveals to a man the beauty and grandeur of nature. The sun-set and the sun-rise, the moonlit night and the star-lit sky, the song of the birds and the bleating of the flock, the charm of solitude and the romance of nature are no where more heartily enjoyable and revealing than at these spots. It is at such places as these that one realizes secret Kashmir Charm.

We have numerous mountain lakes, some like the lakes of Switzerland and some far more beautiful and enchanting. Konsarnag, the lake shaped like the human foot, is situated at a distance of twenty miles from Shopian; the Gangabal lake lies in the lap of Harmukh mountain over which flow numerous rills, resembling the dishevelled locks of a Sadhu; the Tar-sar lake shaped like an almond, which is held tenderly between the northern and eastern flanks of Ram Dachi mountain which bifurcates the Pahalgam range from the Tral valley. Then there is the sacred and famous Sheshnag lake which is so charming to look at. We have also the Vishnu Sar,

the Gadsar, the Marsar, the Doodhnag in Kolhai and Sonsar, all beautiful lakes lying in the lap of high, snow capped mountains.

Many poets have sung of the charm of Kashmir. Many artists have painted her beauties in colours. Her saffron fields and lotus lakes have set many a sensitive heart raving. Truly, this is the paradise which the priests have prophesied and of which the poets have sung, exclaimed Jahangir in a fit of intoxication. Here is an first poet, Thomas Moore, pouring out his heart "whoh has not head of the vale of Kashmir, with its roses the brightest the earth ever gave. Its temples and grottos and mountains as clear. As the love lighted eyes that hang on the wave."

6. A HOUSE BOAT

Outline :-

- (i) Introductory—
- (ii) The main mooring spots of House-boats.
- (iii) Construction and design of a House-boat.
- (iv) Pleasures of living in a House-boat.
- (v) Their utility.

A visitor from plains must needs be wonder-struck at the sight of a house-boat. It gives him immense pleasure as well as surprise to glide down or up a river or cross a lake in a sort of floating house. House-boat is a thing peculiar to this land, where a large section of population lives on lakes and rivers. It is an old thing as well, the first house-boat having been constructed by an Englishman, M. T. Kennard so far back as the year 1888. This house-boat was not constructed and designed like a modern house-boat. Ever since 1888 attempts have continued to be made to improve the design and construction of house-boats.

House-boats are seen everywhere in Kashmir, at the Gagribal and Ganderbal, in Manasbal, Dal lake and Jehlum. In the Bund *nallah* at Srinagar we find two

long and packed lines of house-boats; running parallel to each other. Each house-boat has a pretty, well-kept and well-designed garden attached to it on the adjacent *ghat*. The most attractive sight of the house-boats is to be seen at Gagribal. There they stand, tastefully decorated shoulder to shoulder as it were. The sun rises and the rays dance in front of these house-boats, the sun sets and the water around these glows red. At night the lamp light comes out of their shining glass paned rooms and falls shimmering on the water below. Nigin and Naseem are also two beautiful mooring spots for house-boats. Here they are seen sheltering under chinars and facing the Dal lake. At night these house-boats look like specks of light when seen across the lake. You will also find numerous house-boats in the *nallahs* of Gandarbal, Telbal and Saddar-khon.

The average house-boat is about hundred feet long and twenty feet wide. It has two living rooms and two or three bedrooms. Bathrooms, fitted with taps of hot and cold water, are attached to bedrooms. Every house-boat has an extensive terrace generally well decorated. In the centre of the terrace there is usually a canopy under which one can sit in shade to enjoy a cool breeze. House-boats of two or three storeyes are rarely constructed: there are generally only single-storeyed house-boats. Two-storeyed house boats cannot be taken conveniently from one ghat to another. Such house-boats as these are usually moored at a site permanently.

Life in a house-boat is comfortable as well as enjoyable. We can enjoy the cool breezes of lakes and rivers, and the glorious spectacles of nature like sun-rise and sun-set. How thrilling is it to see the sun shooting up from the confronting snow-capped mountains! In the morning you can see water sparkling under virgin sun-light, you can see the multi-coloured lines reflected in a lake and a river at dusk and at night you can see the mountains and stars reflected in water. It is especially charming to sit on

the terrace of a house - boat on a starry, silent, moonlit night. When we live in a house-boat we feel that we are different beings because the environment is not only charming but also exciting. We do not feel cramped as we certainly feel when we live in localities where the population is thick and houses are jammed together, where there is lot of noise and disturbance. Life in a house-boat is open, free and peaceful. One can enjoy bathing as freely as one may like. It is not only in summer that life can be enjoyed and comfortably spent in a house-boat but in all seasons. Even in winter house boat-life has its own charm, the rooms being kept warm with stoves, and from the window one can watch the surroundings whitening under snow.

House-boats attract about sixty percent visitors to Kashmir. Most of the visitors prefer Kashmir to other hill stations in India because here they have the opportunity of living in a house-boat. The fact that about seven thousand people in Kashmir depend upon house - boat - trade shows that house-boats have fascination for all types of visitors. The house-boats, not only prove useful in the tourist industry of the state, but also provide accommodation for many local people. The problem of housing the visitors would become more acute than it really is, if there were not as many house-boats to-day as there are.

The Most unpleasant Person I have met

Outline :

Delh, University 1946.

1. Introductory

2. An intriguer.

3. A jealous man

(c) He indulges in back-biting.

(d) A coward.

The world knows now that I hate X. Yes, I hate him. I hate him bitterly. Talk to me about cholera, about typhus, about plague; about death in its most

painful form, about murder, the most cold-blooded, about the atomic disaster, but don't talk to me about X I hate him deeply. I hate him more than hate itself. I hate him for his owlish look for his long-face, for the way he hangs his specks on his eyes, for his portruding buttocks, for his hairy chest, for the way he walks, for the way he talks, for everything, yes for everything.

It is difficult to describe X. He is Shakespeare's Iago come to life in the twentieth century. O, bad luck that of all centuries the twentieth should have been chosen for his birth. Cruse the controllers of life and death! Iago is too human and real to be compared to X. His intrigue is much too subtle, much too horrible. X appears to be the sweetest creature on earth; he smiles to appear loving and innocent; he talks gently to appear soft-hearted and sober; he mixes with everybody to appear friendly and generous. But few are aware that in every smile of his there is mischief, in every word of his there is intrigue, in every breath of his there is poison. X knows how to creep into drawing rooms in darkness to organise intrigues against honest persons, to plan mischiefs against the most inadvertent of his offenders — he knows how to rope in people. He will talk intrigue with a smiling face, all the while keeping his hand on your pulse, gauging your reaction. When he feels that his mission has been successful, he moves out of the room and says in a whisper: "Mischief thou art afoot"! X has the rare but cursed gift of inventing convincing stories and convenient lies, this is indeed the great weapon of his intrigue.

X is the most jealous creature existing on the earth's surface. He feels that he should be more prosperous than everybody else, more renowned than the most renowned the happiest of the human race. Good, God, is that how X thinks! When people call you more efficient than X, his heart burns and he immediately thinks of making you unhappy. He will try to demoralize

you by throwing poisonous jokes on you, by making you appear ridiculous, by making others think of you as a fool. He will go on cursing you in his bed because he cannot sleep, because you hang on his mind.

The very presence of X becomes extremely irritating, he simply becomes intolerable when he opens his cursed jaws to talk adversely against a person in a company. He will talk all nonsense, all filth about the man. He is an expert in the cursed art of back biting.

It is in X's nature to be mischievous, ungrateful and offensive, X swears, often and profusely. He also weeps like a widow whenever he realizes that weeping will get him out of trouble. He is a coward too. He gambles and drinks and yet always talks against gambling and drinking. He goes so far as to say that he has converted a number of drunkards and gamblers into well-behaved persons. Yes, that is what X is capable of saying. The entire world will be brought to wreck and ruin, not by A bombs but by half a dozen X's

Exercise 1.

I. Write short descriptions of the following :-

1. A Shikara.
2. A Bathing Ghat,
3. A Farmer.
4. A Bus Conductor.
4. A field with the crop standing.
6. A Fruit-seller's Shop.
7. Crowd before a Cinema.
8. A river-side scene.
9. A scene at an almond orchard.
10. A fort on hill.
11. A scene of misery.

II. Write *one* paragraph on each of the following without giving their names :

1. A flower.
 2. A tree.
 3. A leaf.
 4. An animal.
 5. A bird.
-

Exercise 2.

Write Descriptive Compositions on the following :

1. A Place of Pilgrimage.
2. A Historical Building.
3. A Mountain Lake.
4. My Village.
5. Sun-set and sun-rise in Dal lake.
6. A Kashmir Fair.
7. A Beauty Spot.
8. A Flower Show.
9. Kashmir Industrial Exhibition.
10. The strangest person I have met. K. U. 1953
11. The Person I like most.
12. The lure of Kashmir !
13. The beauty of the Mughal gardens.
14. Street Hawkers.
15. The beauties of a Kashmir morning.
16. City sights.

(b) **Narration** is reproduction of events as they move in time and space. In narration there is movement either in time or space or in both while in description there is no movement. Description is restricted to a

detailed account of a stationary object. A house-boat can be *described* while a hike or a trek can only be *narrated*. In a piece of narrative-writing it is essential that :—

(i) *the events should take place in a natural order of time.*

(ii) *it should be clear and realistic.* These qualities will be achieved if the writer is not vague about what he is reproducing and if he is sincere in reproducing the events of his narrative. The events should be placed in an orderly manner.

(iii) *the starting paragraph of the narrative should arouse interest and curiosity*—the reader should be eager to know what happens next. The most lively impressions and striking facts of the narrative should be placed in the very first para.

(iv) *dialogue may be introduced to make the narrative interesting and lively.*

The students should especially guard against the mixture of tense. The present tense should not be mixed up with the past tense.

EXAMPLES

An Imaginary Flight in an Aeroplane

Outline :-

K. U. 1955

1. Arrival at the airport — the start.
2. The valley and the Pir Panchal—the approach to Banihal.
3. The passengers — their flight.
4. Over and across the Banihal peak.
5. Arrival in Jammu.

At 10 A. M. all the passengers had seated themselves in the bus at the office of the Indian Airlines Corporation. Within half an hour we reached the aerodrome, where the plane was waiting for us. We boarded the plane one by one and took our seats comfortably. When all passengers had taken their

seats, the crew stepped into the cockpit. The cabin door was closed and the red light was turned on the instruction. "Fasten your belts" Within five minutes the throbbing noise of the engine fell on our ears. There was a jerk and the plane started running over the clean air strip. It suddenly stopped at a point beyond which there was no strip. Here it halted for three minutes, and waited for the instructions of the air control station. Having received the signal it took off with a lump. All of us now, somehow felt, that we were no longer on land.

I looked through the window glass and saw the plane rising higher and higher every minute. The fields below looked mere specks, the houses of the peasants appeared no better than toy-houses, the roads seemed no better than zig-zag lines and the rivers appeared just streaks of flowing water. Now the huge and impressive mountains of the Peer Panchal range faced us. I turned my eyes slightly backwards and saw the Kashmir Valley dwindling away in fog and light clouds.

The plane started bumping as it went on rising higher and higher over the snow laden peaks of Panchal. One peak after another shot its hoary head up. There seemed to be no end to the mountain peaks of this dreadful range. The Banihal Peak was the most dreadful we had to cross over. We were looking forward to it in great mental agitation.

Some of the passengers, who were travelling by air for the first time, seemed to be especially nervous at this time of the flight. It appeared to them that the last hour of their lives was drawing nearer. One of the passenger fainted, another closed his eyes in prayer. Some recited *mantras* and there were one or two who wept and swore loudly that they would never in future go by air to Jammu or to any place whatsoever. Watches were being constantly consulted and a volley of questions was being showered at the steward. "When shall we reach Jammu, pray tell us quick?" "Is the engine alright..... What noise is

that ?" "Shall we live or die to-day, tell us sir.....
What."

The snow-laden Banihal peak was quite visible now. We were about to fly over it. The plane rose more than eight hundred feet high over the peak. There was a lot of bumping. Thank God, we were safely flying across the peak. Within five minutes we crossed the Banihal and we could see below us the forests of Batote and Kud. In about two minutes we saw a small square tank of water. What can this be, I asked myself? O, this is the famous mountain-lake, *Sivan Sir*, the idea flashed across my mind. How toyish do the grand things of the earth appear, as one flies over them in an aeroplane. What about a man who can rise high in the plane of thought and feeling? To him the world with all its grandeur and vastness, must appear a toy, big men and women of the globe must seem to him just little things created by a mighty power whose energy never exhausts.

When I came back to myself, I saw the city of the temples — i. e. Jammu, glittering in sunshine, one vast jumble of roofs and spires, with just lines of roads streaks of lanes and specks of grounds. We were now flying over the Jammu aerodrome. Again the instruction over the cabin door shone red. "Fasten your belts" and we began to glide down slowly. In a minute the plane touched the ground with a thud, ran on the air-strip and came to a stand-still.

A day in my College

The morning of the 1st June arrived. I was to be in the college, for the first time. at 10 A. M. For this happy and novel day I had been eagerly looking forward since the 15th of May, the day on which I was declared to have passed the Matriculation Examination. I took a bath, put on a new suit and then left my home for the College. As I walked, my heart began throbbing with the expectation of a new experience, new environment and new friends. "I am going to see something

new, something unfamiliar, this day I will enter into an entirely different phase of life. I will be a greater man to-day more respectable than I was so far, people will call me a college student” these thoughts went on crossing my mind till I reached the impressive gate of the college building.

As I entered the college premises, my eye fell on its spacious play ground, refreshing lawns and flower-beds and its impressive building—the college was certainly something majestic, something grand. The Principal’s office was very decently furnished, there was a lot of furniture in the class-rooms, which were whitewash, and bore no charts and mottos. There were different rooms, well-furnished, all for different heads of the departments. In my school I had seen only one well-furnished room and that was the headmaster’s office. The science laboratories, again were a novel sight for me. The library with its well designed *almshouses* filled me with surprise: it was not just a room or two as it was in my school. It was a big thing. There were thousands of books on many subjects. There was special staff helping the students in selecting books and in borrowing these.

The number of students here appeared to be much more than there was in my school. I saw students everywhere, in the classrooms, in the playground, in the laboratories, in the reading room, in the library. “No form classes, I thought and could not imagine how this could be true. I saw students entering different class rooms and getting their attendance marked everytime. This was surprising for me. “Are there no form classes?” I finally ventured to enquire from a student. He eyed me curiously and then took me by the arm. “Yes Sir there are. Which form class is yours?” “First year class”, I muttered nervously, and he took me to a class-room which was full of students, and cried “This gentleman wants to enter the first year form class.” There was a burst of laughter and a loud cry, “First Year Fool” from everywhere in the classroom. I was trembling all the while like

a guilty thing surprised." Soon, thank God, they saw somebody approaching towards the verandah of the classroom and left hold of me, and I ran away as fast as I could.

I went by chance into one of the lawns and refreshed myself a little, I decided not to talk to any of these cruel creatures, these college students. Good God, was I going to be one like them?

Just near the lawn was a well-furnished and spacious room. "Staff-Room," this was written on a small board placed on its entrance. I went near one of its windows and peeped through it, into the room. There were well dressed gentlemen, some talking to each other, some reading papers, and some writing on their registers. All of them had neck-ties and english suits. They perhaps were professors of whom I had heard while I was at school.

They were going to be my teachers. As I was absorbed in peeping at the professors, a burning bit of a cigar from above fell straight on my neck and I loudly cried "Oh,," It bit me like a poisonous snake. One of the professors, hearing my cry, looked out of the window and saw me there, idiot of an observer, as I was in trouble. He took me by the hand into the staff room and made me sit on a stool and asked me a number of questions. His affectionate attitude made me feel encouraged to answer all questions with ease and facility. I learnt from him that the professors, unlike school masters teach individual subjects. I was told that I could choose any four subjects in the intermediate class one of which was to be the English language. I was also happy to hear from him that I could leave the college as soon as I finished my class work. I was not bound to be there from 10 A. M. to 4 P.M. The professor after having about half an hour's talk with me, asked me to go to the hall to hear the principal's address.

Having found my way to the hall, I was glad to

meet my friends. As the Principal entered a hush fell on all of us and we stood up in reverence. He went up to the platform and asked us to take our seats. He delivered a very interesting and useful lecture on the responsibilities of a college student. He advised us to be hardworking, well-behaved, regular and obedient. He acquainted us with various spheres of the extramural activities of the college. After listening to this speech I felt that I had entered a new, more responsible and enlightened sphere of my life.

A Visit to a Mountain Lake

Outline :-

1. Preparations.
2. The first stage of the journey.
3. The second stage—rain.
4. The actual hike to Konsarnag.
5. The lake.

It was in the last week of July that the College Hiking Club decided to organise a hike to Konsarnag, a distant mountain lake situated at a height of thirteen thousand feet, above sea level. The hikers were selected, the arrangements were made and the programme was chalked out. The hiking party, consisting of twenty-three members, was scheduled to start on the 2nd of August.

We left the College premises in a bus, shouting cheerful and enthusiastic slogans. Shopian was reached in the afternoon of the same day. Tents were pitched at *Khar Maidan*, a lovely camping site at a distance of about two miles from the bus station of Shopian. The camping grounds at this spot are encircled by the slopes of pine forests, fringed with sweet-murmuring streams. It was sun-set now and the sky was glowing with multi-coloured streaks, the shades were sailing in the woods and the birds were singing enchanting notes. Soon we took our evening meal and then lit up a fire

round which we sat for an hour or so, telling stories and singing songs. At about ten o'clock we crept into our tents and slept.

We left *Khar Maidan* for Aharbal, the next stage of our journey, on the 4th of August at six o'clock in the morning. We marched on till we reached a village called *Sedav*, where we spent two hours in distributing medicines among the villagers. Then we resumed our journey through beautiful and refreshing pine forests. From the ridge of the pine-clad plateaus we could command fine views of the surrounding mountains and the serpentine *vishav* that flows so youthfully through pleasant valleys. As we were walking forward it began to drizzle and then it rained heavily. It was with great difficulty that we reached Aharbal, where we pitched a tent or two to protect ourselves from the merciless rain. We could not even think of looking out our tents till one o'clock, when the rain stopped. Within half an hour the clouds cleared away and the lukewarm sun shone, making all of us cheerful. The fragrant flower meadows, the drazzling mountain tops, the green light leaves of trees, rippling in sunlight and the lovely clear blue sky presented an attractive and picturesque spectacle. The night of the 4th August was spent amidst these invigorating surroundings.

At six o'clock on the morning of the 5th we were ready for departure to Kungwatan, six miles from Aharbal. We walked through the most enchanting woods and meadows. Sometimes the path opened into beautiful, lovely valleys, full of multi-coloured flowers, sweet-smelling herbs, green grass and dancing rivulets. It was mid-day at two o'clock that we reached the two mile long, slightly uneven Kungwatan meadow spotted with *Gojar* huts and cattle. The refreshing meadow is in the lap of pine forests, above which rise the snow capped tops of high mountains. We walked through the meadow on its exceedingly soft grass, breathing sweet-scented air. Beautiful birds hovered over us, singing notes of welcome, and butterflies sparkled past us. Having crossed

the meadow we pitched tents just near the forest rest house. Then all of us took rest and prepared ourselves for the adventure which lay ahead.

The morning of the 6th dawned and we woke up. It was really a cheerful morning. We plunged into preparations for the hike to Konsarnag. At 8-30 A. M. the hikers were whistled to start for the tedious hike from the base camp.

For about two miles a forest accompanied us. Then the path became very narrow, so that we walked, one after another in a long line. After walking a mile or so, mountains flashed bare on all sides. We had to wade through rivulets and limp over broad planes covered with snow. We marched on steadily till a few springs, having various shapes and colours, and generally known as the *Children of Konsar*, greeted us. We halted to refresh ourselves here. The *Konsar* was, as we were informed by our guide, only a mile and half away from this spot. Now it was very strenuous to go up, the path ahead being very steep. We marched forward, facing all difficulties courageously till we stood at the top of the *Konsar* peak at 1-30 P. M. *Kounsarnag* lake is of the shape of human foot. It lies in the lap of mountains, the height of whose snow-laden peaks varies from thirteen to sixteen thousand feet. We saw it in deep repose, this dark green lake, on whose surface icebergs were seen drifting with a mysterious movements. We were struck by the awe, beauty and majesty of the lake. Its water was very cold. We remained here for more than an hour, going in various directions by batches, examining the environs of *Konsar*. It is a solitary spot where one longs for the protection of a tree, for the friendship of a bird.

We returned to the base camp in a cheerful mood at 6-30 P. M.

An Elocution Contest.

Outline

1. The day of the contest—place—arrangements.

2. A brief account of the proceedings
3. After the speakers—while the judges were busy.
4. The announcement of the judgement.

At 3 P. M., on the first of July the College hall was packed with professors, students and visitors. It was the day of the inter-collegiate debating contest. On the dias was a microphone and the president's chair. To its right there was the speakers' stand, and quite opposite it on a platform, there were three chairs for the judges.

The proceedings started at 3-15 P. M. when the secretary of our college debating society announced the proposition for the contest: "Frailty thy name is woman." Having acquainted the house with the proposition, he requested the president to take the chair. The president, having taken the chair, announced the names of the judges, and requested them to take their seats on the platform which was opposite the president's dias. The first speaker on the list was then called upon to open the debate.

The opener of the contest proved to be a gifted speaker. He introduced the subject in an excellent manner and then proceeded with his arguments convincingly and logically. He held the audience spell bound for all the seven minutes that he spoke. According to him woman was a very undependable and weak creature. He was loudly cheered when he finished his speech. Then a girl speaker stood up to disprove the proposition. She tried to convince the house that it was not woman who was weak and frail but man himself, and whatever weakness was in woman it was due to the time old cruel and unjust treatment of men towards women. The audience did not seem to appreciate so much the arguments of this speaker as her accent and method. The third speaker cut a sorry figure. He spoke for a few minutes quite fluently and then forgot all his points in nervousness. He was asked to sit down and recover himself. The fourth was a

funny speaker. He perhaps believed that he would be able to carry the day by crying aloud like a street hawker, by showing his fists to the audience and by shaking his head as violently as possible. At every word that he spoke the audience burst into laughter. This, however did not discourage him and he went on speaking (God knows what !) for no body could hear him. When he sat down, panting and perspiring, the uproar in the hall ceased. This violent speaker was followed by a lady speaker. She seemed to be seriously unhappy over the truth of the Shakespearian maxim. She not only regarded it untrue and unjust but simply intolerable and abnoxious. Her speech was more of lamentation and wailing than of a speech for contest. She evoked pity rather than appreciation from the audience. The list of the speakers, was not exhausted, till five o'clock. When the last speaker had spoken, the president requested the opener to wind up the debate.

The opener replied to the criticism of his opponents successfully and humorously. Having finished his speech the president requested the judges to retire and prepare the judgement.

The audience now seemed to be restless. There were many whispers and conjectures about the positions of the speakers. Soon there was a loud talking which swelled into a great uproar. Many a time the president had to request the audience to be quiet and patient. But his request was not effective, the noise went on swelling and the restlessness became uncontrollable. Soon the judges came back to the hall and then a hush fell on the audience.

The list of the distinguished speakers was conveyed to the president. He stood up and congratulated the winners of the first three positions. As he announced the names there were loud cheers and enthusiastic hurrahas. Then the secretary of the Debating Society rose up to thank the president and the audience. This over, people left their seats. There was again silence and peace in the hall.

A REGATTA

Outline :-

1. Occasion — place and time.
2. Items of programme-boat-race, hand-race, ballon collecting etc.
3. Swimming and diving.
4. Close of the programme.

One of the most interesting and delightful items of the Independance Day Programme was the regatta at Gagribal. On the scheduled date, i.e. the 15th of August, persons from all the nooks and corners of Srinagar had come to Gagribal to see the regatta. Shankracharya, over which thousands of people had clambered, appeared one living monster, the fabled monster, with thousands of heads, legs and arms. The Nehru Park with its beflowered archways, and *Shamianas*, presented an attractive sight. The Park was packed with guests and visitors. There were also so many people in the neighbouring *Shikaras*, *Doongas* and house-boats.

At 4 P.M. the School Boats in their rainbow colours, started rowing across to *Kotar Khan*, where they arranged themselves in a straight line. The hand band played the *Jana Gana Mana*, the guests stood up in reverence over, the rowers raised the oars in their hands. This item and the boat race started in all earnestness. There were shouts, cheers and slogans, and everybody was eager to see which boat was heading first. Sometimes the maroon coloured rowers seemed to be moving faster than the rest, sometimes it was the red boat which appeared to sure to carry the day but nothing could be said with certainty. All rowers were equally enthusiastic, equally spirited for the race. After about ten minutes hard struggle the yellow rowers reached the final point first. They raised their oars in great joy and shouted hurrahs for their school.

Then followed the minor items of the regatta pro-

gramme. Hand race was the most interesting of these items. All the boats remained at a point just near Kotar Khan. There was whistle and the rowers started rowing the boats, not with the oars but with hands. This certainly was an exhilarating sight. Again there were shouts and slogans, cheers and *Zindabads*. This time it was the boat, containing the rowers dressed in orange coloured uniforms that won the race. The rowers jumped out of their boats and were enthusiastically embraced by their teachers. This was followed by balloon collecting. Balloons of different colours were showered on the lake and the boats were asked to collect these. The boat which had gathered the largest number of balloons was given a prize.

Then started the sinking of boats. This was an item that seemed to be the most arresting for the onlookers. The boats stood in a line, not more than hundred yards away from the boat in which the judges were seated. "Ready, one, two, three, this was the order and the boats forward rapidly and then the sinking began. Water was suffered to come into the boats and they sank; the rowers swam about like fish, turned the boats straight and then pulled them up; they were emptied of water and then put in proper condition so that the rowers jumped into them again and began to row them towards the track judges.

This was followed by swimming and diving. These two items presented a thrilling scene: everyone was delighted to see swimmers crying hoarse, raising their hands, calling aloud the names of the judges to arrest their attention. There was lot of stir at this time, not only in the lake but even in the park and over the hills.

When it was close upon six o'clock, the president announced the names of the students who had distinguished themselves in various items of the programme. They were given prizes and the regatta was declared closed.

A Visit to a Country Fair

Outline :-

1. Which fair and where held.
2. A general view of the fair—described briefly.
3. Which sights attracted me.
 - (a) A juggler show.
 - (b) A rope dancer.
4. Go home — the fair ends.

At about two miles from my village there is the tomb of a *fakir*, Amir Din by name, to celebrate whose death anniversary, a fair is held on the 1st of June every year. If I happen in my village on the day of the fair, I make it a point to attend it. It is, indeed a tremendous fun to visit a village fair.

I attended it this year and I retain very happy impressions of all the sights and the sounds that I enjoyed. It was a cloudy day and so I went to the fair on foot. On the way I saw a number of villagers, dressed in their best suits, going merrily to the fair. They appeared to be in high spirits; some of them even leapt and sang for joy. They were accompanied by children who wore turbans of dark red colours. As I approached the fair, I heard a co-mingled noise, and a sort of suppressed resonance. A number of booths and stalls, constituting the bazyars of the fair met my eyes. The shop of the toy-sellers and sweetmeat-sellers were thronged with customers. Every villager was buying sweets for himself and his children. The latter seemed to be going crazy about sweets.

In the midst of a vast crowd I saw the inevitable juggler. He was accompanied by two confederates; one of whom played upon the flute, while the other beat a small drum. The juggler—so it seemed to me—was holding the villagers spell-bound by sleights-of-hand. The simple-minded villagers looked at him with open-mouthed wonder and felt almost delirious

with joy at every new trick. To me, of course, most of his tricks appeared stale and dull but the majority of his audience applauded him over and over again.

A little farther I saw a rope-dancer amusing his audience by keeping his balance wonderfully on the rope. Every moment he cut a caper the villagers shouted, "*Wah ! wah !* (well done !)" and clapped their hands. I went ahead and saw how under the shade of a big tree children were enjoying themselves by riding the merry-go-rounds ; by flying kites; and by blowing through pipes. In one corner I saw a gambling booth where ignorant peasants,—wishing to make a little money—were being cheated of the little sum they had with them. Near the tomb of Amir Din. I saw about a dozen of able-bodied *fakirs* who were receiving the homage from the faithful. They were smoking some substance which gave out obnoxious smell, and which made their eyes red. I did not like them and muttering an oath went forward.

Evening came on and the villagers began to disperse. All of them carried something or the other tied or wrapped in piece of cloth hanging from their shoulders. I too, bought some sweets for my younger brothers and made for my home.

Exercise

I Write *one* paragraph on each of the following :—

1. An accident in a street.
2. Purchasing a few books.
3. Getting ready for a swim.
4. Reading startling news.
5. Meeting a friend after many years.
6. Missing your roll number at roll call.
7. The last five minutes in an examination.
8. First glance at a difficult question paper.

II. Write brief reports of the following :-

1. A meeting of your tutorial group.
2. A meeting of a literary society of your college.
3. A public meeting.
4. A day's proceedings in the Legislative Assembly.
5. A lecture organised by your University.

Exercise

I. Write compositions on the following :-

1. A ramble through almond gardens in Spring.
2. A trip to Pahalgam.
3. A mountain trek.
4. From Srinagar to Wular lake by boat.
5. A visit to a famous ruin.
9. A journey by motor bus.
7. The convocation of your University.
7. The Prize-Distribution Function of your college.
9. A visit to a fair.
10. A famous battle in history.

Essays on Sayings or Maxims

Students are often asked to write essays which require the explanation or the interpretation of a saying, a proverb or a maxim, such as; "All That Glitters is Not Gold," "Child is the Father of Man," "Everything is Fair in Love and War," "Look Before You Leap" Regarding such essays as these the following instructions should be borne in mind:

(i) *The meaning of the saying or the proverb must be clearly grasped.*

(ii) The student must know what the quotation or saying means to him; does he regard it as true or untrue? Is he going to justify it or disprove it?

(iii) What is the conclusion he draws?

To put these instructions in a practical sort of way it may be pointed out that the beginning of such types of essays must be carefully written. In the opening paragraph you must mention the source of the quotation if you happen to know it. You must explain it, clarifying all ambiguous or obsolete words and phrases, and you should state your own views about the topic. If you consider the saying to be correct or true, proceed to prove its truth in a clear, logical manner, giving one argument after another in a natural way. The arguments should not only be stated clearly and logically but invariably substantiated by examples. In case you do not think that the observation is correct, proceed to forward solid arguments against it in a natural sequence. There should be no jumbling of details or examples. It may also be suggested that for the sake of clarification a concluding paragraph is essential in the case of such essays as these.

Examples

I Peace Hath Her Victories No Less Renowned Than War.

Outline :-

1. Victories of war---what are they?
2. The victories of peace.
3. Victories in the field of science.
4. Victories in the sphere of art and culture.
5. Conclusion.

It is generally believed that there is nothing so glorious as the victory of a war. Victory is associated with war alone. We speak of the victories of Alexander, Napoleon, Wellington, Nelson and Hitler, The

heroes of war are honoured everywhere, in history, song and story. We are told how Ceasar, after having put innumerable lives to sword, returned home victorious and the Romans received him with triumphant honours. When the Duke of Wellington returned to England from Waterlow he was given an ovation, the like of which history has very rarely witnessed. Marathon, Thermopylae, Waterloo, Haldighat, Palessy and Hiroshima are glorified and made memorable by historians because these are the victories of war. It is because of this time-old glorification of war and its achievement that its victories always dazzle our eyes and we cannot even think of the victories of peace. Peace, too, it may be pointed out, has her victories, and perhaps more glorious than those of war.

History reveals that man has achieved glorious victories, in the realm of science, art and culture in peace times alone. But for his achievements in peaceful days he would not have progressed from one stage of civilization to another. In the time of war he has burnt populous cities, plundered prosperous towns, and butchered men, women and children. In war time man becomes mad, ferocious and beastly. He puts back the hands of the clock of progress and civilization while waging war.

In peace time man has won victories over nature, victories which have made his life on earth comfortable, pleasant and worth living. He made the steam engine, the aeroplane and the radio. He devised the telephone, the wireless and the television. He fought against fatal diseases and controlled them. It must not be thought that these victories have been won easily and for nothing. They have been won through struggle, determination, perseverance, steady application, foresight and courage. Madam Curie wrestled against her environment, she tried and tried again, she wasted her youth, she sacrificed everything she had and discovered radium. It took Sir Ronald Ross thousands of hours of patient study and research to provide a lasting cure for a nefarious disease. What sleepless nights and restless days Marconi passed to give to the world the principle

of sound waves.

The Taj at Agra was not built in Mahmud Gaznavi's time. It was built in the peaceful days of the glorious Moghul rule. And what is Taj? It is a wonder of the world, a lasting source of refreshment, a monument of glory, a feat of architecture. That treasure of world culture, the Shakespearean Drama, was written in the peaceful and golden days of Elizabeth's rule. Shakespeare has contributed to England's fame and glory as solidly as Nelson or Wellington. He has extended her intellectual domination over the entire world. Milton wrote, *Paradise lost* not in the disturbed days of Commonwealth but in the Restoration period when England was calm. Ashoka's name is honoured to-day throughout India not because he won a victory over Kalinga but because he is a glorious example of self-conquest; because he propagated the ideal of peace.

It must, therefore, be said that the victories of war bring glory to a particular country, but the victories of peace are a glory for humanity at large and they are everlasting, beneficial and full of utility. The victories of war cannot be regarded as glorious because they smack of death, bloodshed, cruelty and misery. Their foundation is on destruction and suffering. The victories of peace, on the other hand, are the roof and crown of things.

Example II

Prevention is Better Than Cure.

Outline :-

1. The meaning of the saying.
2. How is the saying true?
 - a. Prevention of illness and other troubles.
 - b. The saying and character.
3. Exceptions.
4. Conclusion.

This is one of those sayings which we love to remember for their truth and wisdom. Rightly under-

stood, the saying means that a man should avoid getting into trouble rather than waste his time and energy in thinking out means of getting out of trouble afterwards. Preventing a trouble is better than curing it. Once in difficulty a man cannot completely escape from its consequences. It is, therefore, always wise to take the necessary precautionary measures to avoid trouble.

The truth of the saying is obvious. The wise and the gifted have advised man to have foresight, to see things in advance and to behave in such a way as to be out of difficulties and troubles. Imagine a man being careless about his health, not taking good food, not taking physical exercise and not living in healthy surroundings. Such a man is sure to fall ill some day. Illness will make him weak, poor and unfit for the tasks of the world. Howsoever perfect the treatment, he cannot completely recover from it. It will leave its mark on him. If a man, we may take another example, feels that he is tending to be greedy, he must take all precaution to save himself from becoming mad after money. If he does not do so, he will be greedy in due course of time and then in spite of the best cure afterwards, he will not be absolutely free from greed. Think of a traveller in woods seeing thick dark clouds hanging on the sky and not hastening his pace to find shelter somewhere. The clouds burst into torrents of rain, the lightening flashes on all sides, the wind blows and uproots trees and the man runs like a mad person in terror and trouble. Had he hastened his step before, he would have been safe from the fury of the storm.

Viewed from another angle as well, the saying seems true. A man who does not foresee the trouble that is coming, forms a habit of carelessness. He has no observation and understanding of what is happening round him. Foresight makes a man alert to meet dangers and difficulties : it makes him intelligent, active and methodical. Carelessness, on the other hand, kills the best in him. He becomes ease loving & non-serious about things. It

is necessary that a man in the real sense of the word must have the wisdom of preventing trouble rather than being careless or negligent about it. Life is like a vast, mighty sea; it can be crossed only when a man is always ready to meet the dangers of its waves and storms; when he foresees all troubles of wind and wave. If a man believes in the truth of this maxim he develops resourcefulness to prevent trouble or disease. It is, therefore, not only correct but very useful to understand the maxim and act upon it.

It must, however, be admitted that sometimes it becomes impossible for us to prevent trouble. In spite of our precaution and wisdom the destined trouble comes and leaves us shattered. There is such a reality as Destiny. Man cannot prevent all that is *bound* to happen in his life. In spite of the best medical care a man dies or succumbs to a disease. We may, at times feel like believing in what Thomas Hardy calls *chance*. Man's life seems to be governed by *circumstances*, and coincidence. In spite of the best intentions, disputes arise, in spite of the sincerest efforts failure comes and in spite of the wisest measures things grow amiss. During a plague or cholera a heavy toll of lives is taken by just an accidental slip of one of the inhabitants of the affected area. The erring fellow does not himself know how he missed being cautious in spite of warnings, posters, and all anti-epidemic propaganda. So long as the element of chance is there, the saying cannot hold true in all cases.

The spirit of the saying should, however, be followed by all persons. It should teach us foresight and the value of doing our best to prevent trouble.

III. Where There Is A Will There Is A Way.

Outline :-

- (i) The meaning of the saying.
- (ii) The truth of the saying.

- (iii) The idea of Fate.
- (iv) Misunderstanding of strong will.
- (v) Conclusion.

Sayings record the wisdom and observations of ages for the benefit of everyone who cares to understand them. "Where there is a will, there is a way," is a saying which is based on a close observation of the experiences of life. A man of strong will can achieve anything. No obstacles or hinderances defeat strong will. All difficulties melt away before steadfastness of character. We must not have a wavering mind if we want to achieve success in the world. One must rely upon one's will.

History reveals the truth of the maxim. King Robert Bruce of Scotland failed many a time to banish the English from his country. He tried and tried again to defeat the enemy. Many a time he failed but he never lost heart. A time did come when he succeeded in his attempt and freed the country from the yoke of the English. So many attempts were made to conquer the Everest. There were so many expeditions, so many disappointments, so many deaths. The attempt was not given up by man in despair. The strong-willed Tensing and Hillary, after all, conquered it. When Napoleon was told that it was the Alps that made it impossible for his army to conquer Europe, he gave a very brief but determined reply. "There shall be no Alps." Efforts were made under his direction and guidance and the Alps yielded passage to the man of iron will, Napoleon. It was due to Gandhiji's strong determination that freedom was won for India. Who could have even thought of driving away the mighty British from India? Who could have even dreamed of fighting against a very powerful Empire? Gandhi not only thought of it, but thought of it with determination and translated his dream into reality. Jails, bullets, lathicharges and fines, did not make him a coward, be-

cause his will was strong and his determination firm. "A day will come. it will when you shall hear me," cried Disraeli in the House of the Commons when he failed to deliver his maiden speech. A day did come when he became the most impressive speaker of his day. What cannot strong will do? Will-power overcomes all difficulties, all obstacles and odds.

It has been observed, especially among backward people, that the stars and fate are generally blamed for the failures which are caused due to the lack of will. If a student fails in an examination, he blames fate and luck and not his own carelessness and irregularity of habits. Had he a sense of discipline, a strong will to submit himself to a regular programme of study, he would never have failed in the examination. Chance does play a part in human affairs but it must be remembered that whatever the chance may do it cannot curb will. A man of strong will revolts against chance and goes on making attempt after attempt and wrestles success against all odds. Shakespeare rightly calls it "an excellent foppery of the world," to blame the stars for our failures.

It must be understood, however, that strong will is not the same thing as dogged pertinacity. A man may go on fighting against a thing like an obstinate fool without any aim or plan. Our fight must be noble and well-planned. The thing we aim at achieving must be worthy of achievement. We must not strive to achieve a thing which is ideal and impracticable.

The maxim is a very useful principle of conduct. It teaches us to strive, to seek, to find and never to yield!

IV. A Little Knowledge Is A Dangerous Thing.

Outline :

- (i) The source of the quotation.
- (ii) The meaning of the saying.

(iii) Its truth.

(vi) Can the saying be wrong ?

(v) Conclusion.

A Little Knowledge Is A Dangerous Thing, is a well-known quotation from Alexander Pope, who is a fund of witty and sound sayings. This line is quoted often, and even by those who have never heard the name of Pope, or know that he has written this line.

Imperfect or inadequate knowledge of a subject, person or a thing brings forth results which are dangerous: this is what the saying means. Perfect knowledge of a thing is beneficial and fruitful whereas imperfect knowledge of a thing is definitely harmful. One may even feel tempted to say that no knowledge is better than little knowledge.

The quotation seems to be more correct than wrong. Imagine a fellow, knowing little about mountaineering and camp organisation, leading an expedition, leading to the Himalayas. His efforts will, unless God wills otherwise, result in the death of the most of the members or, to expect the least, in complete failure of the expedition. Can a person, with incomplete knowledge about medicine and physiology, prove anything but a dangerous doctor? We know of many quacks and street doctors who make fatal experiments on human beings. The very little or stray knowledge they acquire about medical science, makes them lose their balance so that they cannot even think about the responsibilities of a doctor. If a person reads just a few books about a subject and then starts teaching and guiding people in that subject, he is bound to give wrong and misleading instructions to his students. This holds true in every case. A builder, not having perfect knowledge of building, cannot erect durable and well-designed buildings. An engineer, not knowing as much about engineering as is required, can be the most dangerous person for his country and nation. A bridge

constructed under his direction may give way suddenly causing huge loss of life.

Little knowledge of a subject puts pride and vanity in a person's head. Apart from the fact that such a person can be harmful to others, it must be admitted that he can be dangerous to himself as well. He cannot think straightforwardly and therefore, his behavior can never be free from blame. People with little knowledge do not have true and correct values of life. They breed hatred and contempt among their fellow beings and are, therefore, dangerous. It must be acknowledged that it is complete and perfect knowledge alone that broadens one's mind, that gives one patience and soundness of judgement. Lives have been saved, countries have been won, great and glorious deeds have been done with perfect, and not imperfect, knowledge of things. But for complete knowledge of Nature and her working, man would not have been able to win amazing victories over her. Imperfect knowledge has always brought about failure, disappointment, disease and destruction. In the dark ages, when knowledge was imperfect and learning was raw, ignorance prevailed and man was very near the beast. There were tortorous treatments for diseases, there was supersitition and there was misery.

Some people may believe that it is better to have little knowledge than to have no knowledge at all. Complete ignorance, according to them, is more dangerous than little knowledge. This is not so true as it seems, because when a man is completely ignorant about a thing, he cannot hazard opinions on it, and others also know how best to deal with him. It is not however, meant that people should be encouraged to be absolutely ignorant. There can be certain branches of knowledge where it is better to have as much experience as possible. It is, for instance, better to know the fundamentals of hygiene and the first Aid than to know nothing at all about these.

When taken as a whole and considered from many

viewpoints the saying seems to be based on experience and wide observation of life.

Exercise No. 6.

Write essays on the following :-

1. Virtue is its own reward.
2. Look before you leap.
3. God helps those who help themselves.
4. Love thy neighbour as thyself.
5. All that glitters is not gold.
6. Life is action, not contemplation.
7. Forgiveness is the noblest revenge.
8. The apparel oft proclaims the man.
9. Travel makes a perfect man.
10. Cowards die many times before their deaths.
The valient never taste of death but once?
11. There is as much dignity in tilling a field as
in writing a poem.

K. U. 1956

Debatable Topics

Students are sometimes asked to write essays on such topics as these ; *"Should women be given votes."* *"Is India over populated,"* or *"Patriotism is a curse to Humanity."* They are obviously controversial topics because there cannot be absolute opinion about these; they require to be discussed and debated. Some people, for example, may believe that India is over populated, while there may be others according to whom it may be wrong to say that India is over populated. This is, therefore, a topic which primarily needs discussion, advancing of arguments, rather than any-thing else.

In dealing with such topics as these (i. e. topics of a controversial nature) the student will do well to remember the following :-

- (i) The title of a controversial subject must be understood thoroughly, and defined in clear terms in the opening paragraph. The student should be definite about the view—point he is taking.
- (ii) In the very first place the opposite view point should be presented in all its aspects.
- (iii) The student should, then, refute all the arguments of the opposite view in a logical and lucid manner. It is much more effective to state the opposite view first and then to refute it, rather than state your view first and make casual references to the opposite view. The contrary arguments should, and in such cases as these always be imagined and stated. After having adopted your view, you should ask yourself this question—what can be the opposite view? What arguments can possibly be advanced against the view that I am holding? This will surely help you to discuss the subject in an effective, logical and, therefore, clear way.

Let us suppose that an essay is to be written on "Is India Over-populated" and that the writer believes that India is not over-populated. He should, after having defined the scope of the subject, proceed to make the opposite view-point clear to the reader—what have those to say who believe that India is over-populated. These arguments, whatever they be, should then be refuted by the statement of facts and solid examples. The presentation of the opposite view in the first place will always help a student to make this own line of thinking clear.

Example 1.

Vain Is Your Science

Or,

**Science Has Done More Harm Than Good To
Humanity.**

Outline :-

1. Definition and scope of the subject—what does the subject mean?
2. The observation is not true—from which angle can science be regarded as vain, and harmful.
3. The correct view—benefits and wonders of modern science—increasing facilities, security of human life, breadth of vision—
4. Conclusion.

There are many people in the world who believe that Science has not made man happy and comfortable. It has, on the other hand, made him miserable, helpless and cruel. The Twentieth Century, with all its restlessness and conflicts, is a living proof of the fact that the efforts of the scientists to increase human welfare and happiness have mostly been in vain. After the atomic disaster in Hiroshima, and the recent hydrogen-bomb explosions in the Pacific ocean, a cry "Vain Is Your Science" is beginning to be heard all the world over with great effect and force. Most of us have come to think that man was happier in the Dark Ages than he is in the present enlightened epoch. Science is responsible for many of our sores—poverty amidst plenty, problems of labour and capital, spiritual bankruptcy and the like.

Those who think that Science has done us more harm than good, direct our attention, in the very first instance, to the recent inventions of the A. Bomb and the H. Bomb. Modern Science has placed two most destructive weapons of warfare in the hands of a man. They threaten the very existence of humanity. We can only imagine with great horror the condition of the world if atom bombs are allowed to be used in warfare. Man will be annihilated along with all that he has achieved during the course of innumerable centuries.

Science has not only recently become destructive but, if facts are deeply studied, it has all through the ages been leading man to invent destructive and deadly weapons like incendiary bombs, delayed bombs, germ bombs and heavy bombs. Tanks, machine guns, fighters, bombers have all been produced by scientists and they have all been used in the destruction of man. It is the result of advanced researches in Science that Korea has become a devastated land. Science, instead of elevating man, has made him more brutal and savage, blood-thirsty and venomous.

According to the upholders of this view there is another harm that Science has done. The invention of machines has resulted in mass unemployment and the serious conflict between labour and capital. Machine production, being large scale production, makes many nations competitors in foreign markets. This competition leads to international conflicts and this may, at some time lead to third world war. Not even the votaries of science can deny the fact the factory system and industrialisation are responsible for many of our ills and troubles.

There is restlessness all the world over. Man wherever he is, lacks peace of mind. Those who believe that Science has done harm to us hold it entirely responsible for robbing man of his mental peace. Our faith in God has been shaken. We have become irregular in behaviour and thinking. What we hold true to-day we condemn as false tomorrow. This is the reason why there are so many clashing issues and conflicting ideologies in this modern world.

This side of the picture is certainly dark but it is not the only side. There is a bright side too, the truer and the more just side. The fact that Science has done man immense good is too glaring to be discussed or doubted. Wonders of Science have made us comfortable, happy and civilized. Imagine how electricity alone has changed our lives. It has given us lot of freedom and leisure. Our food is cooked, our

clothes are washed, our houses are illuminated, and our factories are set working by electricity. What was man's condition before the invention of electricity and what is it now? Electricity grinds our corn, sweeps our houses and heats our rooms. Even the services of waiters are coming to be rendered by electricity in many of the highly advanced countries of the world. A button is pressed and things come before us.

The aeroplane has brought real good fortune to humanity. We can travel to distant parts of the world comfortably and rapidly. Journeys which, only thirty years ago, were thought too long to be undertaken can now be accomplished in a few days and even in a few hours. This miraculous invention has made man victor over nature. Wireless is another wonderful invention which has brought peoples of the world closer to each other. Such inventions as the aeroplane, the wireless, the telephone and the telegraph have made man more broadminded and sympathetic than he was ever before. If there is a famine in any part of the world, aid can be rushed to the victims in no time. The aeroplane has always been rendering great help to flood victims especially. With every day that passes, the radio is making us feel that we are citizens of a common world. This feeling may become so deeprooted that we may one day cease to think of geographical boundries and national conflicts.

Scientists have not, as is believed by some people, all through been engaged in inventing destructive weapons only. It is difficult to estimate precisely the service that the medical science has done, and is doing to humanity at large. Such a nefarious disease as cancer has been successfully controlled. The efforts of Sir Ronald Ross have saved large sections of the world's population from malaria and smallpox. Pasture's anti-rabic inoculation renders us immune from the effects of dog bites. We need not now be threatened by epidemics like plague and cholera. It will, therefore, be simply true to say that science has prolonged our lives,

guaranteed us safety against diseases and enabled us to live happily and fearlessly. It should not be difficult for anybody to understand how useful and beneficial the machine is. Our rapidly growing complicated wants cannot but be satisfied by means of machines. Large scale production is now nothing but a necessity. Those who advocate, what is called simple living do not realise how ahead the world has gone, and how fast it is moving. Their schemes, if put into practice, can only push us back to the Dark Ages. Factories, it is generally acknowledged, provide employment for people everywhere. No country can afford to remain unindustrialized to-day. We in India are making gigantic efforts to build factories and industries. The more industrialised a country, the more advanced it is. So far as the problem of foreign competition is concerned it can be solved satisfactorily if nations of the world so desire it.

Science has not done man any harm. It is man who has harmed himself. In spite of inventing dreadful weapons of war, he should have utilized his energy in inventing useful and beneficial things. The fate of the entire world will be changed if atomic energy is employed for man's good. The efforts of the Scientists have been fruitful in many ways. They have made us happy, advanced and comfortable. They have made us rational, broadminded and fearless.

2. Can War Be Prevented ?

Outline :-

1. Effects made for prevention of war—the result.
2. View point of those who do not believe that war can be prevented.
3. War can be prevented---how?
4. (a) One world state.
5. (b) International exchange of ideas.
6. (c) The Gandhian ideal.

7. Conclusion

“Eternal peace” according to Moltke “is a dream and not even a beautiful dream and war is a part of God’s world-order.” There are many people who, like Moltke, believe that war is an unavoidable evil. Ever since the beginning of civilization, they tell us, there have been wars. In spite of the most appealing and instructive teachings of the apostles of peace, and the most well-planned and serious efforts of the benefactors of humanity, war has not been prevented. After the world war I, different nations of the world, seeing the destruction the war had brought, formed the League of Nations with the obvious aim of making man peace-loving. With the formation of the League of Nations a very serious and sincere effort was made to save the world from the evils of war, bloodshed, misery and pestilence. After a few years of peace, the differences and conflicts again cropped up among the peoples of the world; they grew up and brought forth the world war II. The horrors of world war II are too fresh to be forgotten by us. Even now we do not feel completely relieved of the disastrous consequences of the last world war. Hiroshima is still a waste land and will continue to be so for a good many years to come. Many of those centres of learning and culture and objects and places of human utility which man had built through the ages lie in ruins. The destruction that this war brought to the world again made man think of achieving permanent peace. The U. N. O. was established to promote the cause of world peace. But has the U. N. O. been effective in stopping war in Korea and Indo China? In spite of the U. N. O. the threat of a third world war II is looming larger with every day that passes. The recent hydrogen bomb explosions in the Pacific and Siberia only show how eager the stronger nations of world are to equip themselves with the strongest and the most destructive weapons of mass destruction.

Again it is believed that war cannot be totally prevented because fighting is a natural instinct in man. Even in the most peaceful circumstance man cannot

help being jealous, intriguing, and irritating. So long as man is man he will, -if he has nothing else to fight for, fight over words, ideas, woman or even over mere trifles. "War is to man what maternity is to woman," says Mussolini.

There are, however reasons, in the light of which it becomes difficult to believe that war cannot be prevented. It is true that man has always fought but it is equally true that he has always hated the consequence which fighting brings forth, nay he has even endeavoured to find ways and means of preventing it. With progress of knowledge and the advance of education, he has been feeling that he must devote his time, labour and energy in constructing things of human welfare rather than in destroying his fellow-beings and their achievements. Man's faculty of thinking has progressed steadily, bringing forth wonderful results in every sphere of his activity. Now he is no longer a wild being of the primitive times and a superstitious and ignorant creature of the Dark Ages. He is even ceasing to be an aggressive patriot or a nationalist. The feeling that the world is one and men, wherever they are, are its citizens, is becoming general. If wars are to be prevented we must make a gigantic effort to make every inhabitant of the world believe that he is a citizen of the world at large. World nationalism alone can prevent future wars. The world will certainly be one State if there is no racial discrimination, no prejudice born of geographical barriers, no political domination of one nation over another. Let all nations consider themselves different parts of one State. Let us think in terms of humanity rather than in terms of nationality. The nations of the world instead of spending their energy in manufacturing deadly bombs and increasing the strength of the armies, should endeavour sincerely to propagate the idea of world nationalism.

This idea of the one world-state should be propagated so effectively that everybody in the world may come to dread war like a nefarious disease. There is no reason why this idea should not find deep roots in the heart of

man, living as he is in a world which is scientific and rational. Modern Science, too, will prove of considerable help in making this dream of one world government a reality. The radio, television, telegraph, and the aeroplane have really made the world one unit. These inventions have banished the prejudices of geographical barriers from the minds of men. Nations of the world are not now unfamiliar with each other. Under the influence of these wonders of modern science people, all over the world, are beginning somehow, to feel that they live in a common world; the East is meeting the West. We in Kashmir know as much about Londoners, as they know about us. Everyday we may hear them, read about them and even see their life on the screen.

International exchange of ideas and convictions is taking place in an effective manner and on a wide scale. Travelling is speedy and full of facility. In twelve hours a man in India can reach London and mix with the people there. We can, therefore, effectively use the wonders of science in propagating the idea of the one-world-state.

It is wrong to say that man cannot do without fighting, that he will fight over mere trifles if he has nothing else to fight for. If the beast in him is crushed completely he will never think of fighting. The question in the first place, therefore, is can the beast in man be killed, and in the second place, we have to ask, how can it be killed?

So long as man has reason he can be made free from all beastly instincts among which fighting is one. Education has curbed even those instincts in him which are perhaps worse than fighting. So far as the method of making him peace-loving is concerned, it will be fruitful to propagate the Gandhian ideal of world peace. It is not wrong to believe that the Gandhian principles alone can save the world from wars. If man becomes nonviolent, he becomes peace-loving.

It may, therefore, in conclusion be said that the fact that wars have been in the world ever since the

dawn of history certainly does not mean that they cannot be prevented, especially when man's faculty of thinking is becoming perfect. We only need employing proper methods for preventing wars. The Gandhian ideals of living and the propagation of the ideas of one world government can lead to permanent world peace.

Exercise No. 7.

Write essays on the following subjects :-

1. Hot weather or cold ?
 2. Summer or winter vacation ?
 3. Village life or city life ?
 4. Examination is not a sure test of a student's ability.
 5. Should students take part in politics ?
 6. Third world War is inevitable.
 7. Cottage industries or large scale industries ?
 8. The U. N. O. has failed to achieve its object.
 9. World peace can be achieved through Gandhian principles only.
 10. Preparation of war is the best security for peace.
 11. Poetry has no place in life,
 12. Is the study of English any longer necessary in Indian Universities ?
 13. The Past was better than the Present (K.U. 1956.)
- (iv) *Essays requiring the expression of the personal views and ideas of a writer are known as Reflective Essays. The writer has to say what he knows and feels about a particular subject. He has to express personal views and feelings. Since expression of personal views on a subject with facility is not so easy as describing a thing or narrating an event or even discussing a subject, it becomes rather difficult for beginners to succeed in writing a good reflective essay. Experience and*

knowledge are the two important factors which help a person in writing a reflective essay successfully. The riper the experience and the wider the knowledge, the more successful the handling of a reflective essay. The student is, therefore, advised to be very careful in writing an essay requiring reflection. The following should be kept in view in regard to the writing of a reflective essay.

(i) The scope of the subject must be thoroughly understood. Care must be taken to understand the details and aspects of the subject.

(ii) Solid examples and facts must be given for the revelation of details and different aspects of the subject.

(iii) Students generally try to write reflective essays in the style of the masters like Hazlitt, Lucas or Priestly. It is good to read the masters and very good to have the ambition of acquiring their grace of style, but it is dangerous for a beginner to try to write like them because the style of a master can never be that of a beginner. It requires a lot of skill to begin the essay as the masters do. It is, therefore, safe for a student to only develop the points of his outline into well-knit paragraphs.

(iv) In reflective essays students have a tendency of frequently using quotations and difficult and high sounding words. Quotations, not bearing upon the context, are not only useless but these also make the essay defective in style.

They may be used only where they add to the grace of the essay or where they help in bringing out a detail or a point in the essay. Also, difficult and bombastic words rob the style of its charm. Simple and clear words, it must be remembered, are much better than high-sounding words. It has been observed that sometime students use words without knowing what exactly they mean. This tendency of using vague words should be resisted at all costs.

Character

Outline:

- i) Introduction an attempt-at definition.
- ii) Value of character.
- iii) Character and other moral virtues--its importance.
- iv) Development of character.

According to Samuel Butler "Character is human nature in its best form. It is moral order embodied in the individual." The truth of what Butler observes regarding character cannot be denied. It is only when a man possesses character that he gives us the best in him. Great deeds have been done by those who have had what constitutes character—consistency, conscience, fearlessness, regard for truth, good-will, and honesty. Mahatma Gandhi won freedom for India from the mightiest of empires because he was a man of character. It was his character which made him a source of inspiration for all the Indians. His moral qualities came to win everybody's heart, and finally won that of the cruel Britsher as well. Abraham Lincoln, Napoleon, Pitt, Martin Luther, Gallilio are all embodiments of character.

It may be generally acknowledged that even though a man of character may not be a man of fortune, a man of genius or a man of heroic strength, yet he can command the greatest influence and love of people. The career of Francis Horner sufficiently illustrates the truth of this remark. Regarding him Lord Cockburn says: "The valuable and peculiar light in which his history is calculated to inspire every right-minded youth, is this: He died at the age of thirty-eight, possessed of greater public influence than any other private man: and admired, beloved, trusted and deplored by all, except the heartless or the biased. No greater homage was ever paid in parliament to any deceased member. Now let every young man ask - how was this attained? By rank? He was the son of an Edinbergh merchant. By wealth? Neither he nor any

of his relations ever had a superfluous sixpence. By talent? His were not splendid, and he had no genius. Cautious and slow, his ambition was to be right. By eloquence? He spoke in calm and good taste, without any of the oratory that either terrifies or seduces. By a fascination of manner? He was only correct and agreeable. By what, then, was it? Merely, by sense, industry, good principles, and a goodheart—qualities which no well-constituted mind need despair of attaining. It was the force of his character that raised him: and this character not impressed upon him by nature, but formed, out of no peculiarly fine elements, by himself."

It will be, therefore, only true to say that character is the noblest and richest possession of a man. If a man has character he will come to have a dignity in any station of life. His influence and power over people will be considerable and he will enjoy a rare pleasure and peace of mind. A man of character becomes a reservoir of others trust and confidence. He helps his nation to prosper.

A man without character may be anything but he cannot be a man, the noblest and the best of God's creatures, "the roof and crown of things." Mind without heart, intelligence without conduct, cleverness without goodness, are powers in their own way, but these may be powers only for mischief. We may be interested and amused by them: but it is sometimes as difficult to admire them as it would be to admire the dexterity of a pick pocket or the horsemanship of a highway man." Character teaches duty, broad mindedness, love of others, fearlessness and a respect for justice. It is men of character of all countries and ages that have led the world from barbarism to civilization. Character is the foundation of our Laws, Security and Institutions.

The aim of all education should be the inculcation of character. Character is not merely a God-given gift, or a thing which a man can only inherit from his forefathers. Character can be developed and formed. If proper conditions are created for the development and emphasis of character in educational institutions

and training centres, even men born with a weak character can develop into charactered persons. Education now may be laying great emphasis on intellect or on the acquisition of knowledge but it fails to turn out men of character because in its scheme, as it is now, the importance of character-building is not duly emphasised.

Moral Courage

Outline :

1. What is the moral courage—distinguished from physical courage.
2. Illustrations of the definition.
3. The beauty of Moral courage.
4. Aim of education--in-cultivation of the spirit of moral courage.

Moral courage or manliness of the mind is distinguished from physical courage, which is manliness of the body. It is only when a man acts as he thinks right that he can be said to have the rare virtue of moral courage. Heroes of war, great explorers and heroic mountaineers, famous navigators and pilots may not have the strength of expressing their true opinions and convictions fearlessly; they may lack the mental and moral strength of tolerating others adverse criticism and opposition. Moral courage tests the strength of character while the physical courage tests the strength of body and nerves.

It must be admitted that moral courage does not come easy to most men. It is very difficult to go by the voice of conscience and the dictates of truth. There may be many men who show readiness to do heroic deeds but there are very few men who are able to resist the temptations of worldly life. Imagine a man starving along with his children but not doing a deed of dishonesty. Such a man as this must certainly have an exceptionally strong mind.

Think of a man not caring for social boycott and

giving out his opinion amidst an uproar of protest. This is more difficult than perhaps climbing the Everest. A man with true moral courage can win people to his way of thinking by a firm unshaken belief in his own conviction. It is far more difficult to sacrifice convenience and reputation in the name of truth than fight against an enemy or explore an unknown land. Death is not as dangerous and painful as the life in death. Men of moral courage live mostly a life of opposition; hard struggle and heroic perseverance. The truth of one's conviction, one's staunch belief in that truth must uphold one and must make one brave.

The world has progressed from barbarism to civilization because of the glorious work done by social reformers, men of letters, religious thinkers, poets and scientists who have all been men of great moral courage. The system of slavery would have remained an ugly blot on the world if Abraham Lincoln would not have struggled hard to abolish it. In spite of strong opposition, in spite of innumerable difficulties he abolished it. Had he not strength of character, he would have succumbed to the revolution of the slave owners. Even in the midst of defeat and danger, protest and uproar of adverse criticism, Lincoln held his belief and continued to be guided by it. Mahatma Gandhi boldly expressed his principle of non-violence against mighty opposition. Even when he was called a 'mad naked faqir' he did not feel irritated. He held his principle firmly and the mightiest of empires had to bow before him. Christ taught humanity the message of truth at the cost of his life. Galilio gave up everything but not what he regarded as scientific fact. His observation enriched our knowledge about the planet we live on. Such figures as these have made history; they have been ages in themselves. Their lives and achievements show how rare the virtue of moral courage is and how great it is.

All true education must aim at the strengthening of the minds of the young. The youth must be taught to value truth above everything else. Once men come

to believe in the virtue of moral courage they will be truly cultured. There will be no intolerance, no prejudice, no hypocrisy and no dishonesty. Democracy is a success only when the liberty of action and thought is honoured in the real sense of the word. So long as we do not have the necessary strength of mind, the soundness of character to express our convictions and beliefs, we will continue to grope in dark for a happy and peaceful world.

The Spirit of Adventure.

Outline :-

- (i) The meaning and scope of the subject.
- (ii) The Spirit of Adventure and progress of the world.
- (iii) Spheres of adventure.
- (iv) Conclusion.

It is the spirit of adventure which distinguishes man from a beast. There is a natural restlessness in man to know more, to create more and to do more. He has always shown an urge to go out of the ordinary track of life. This restlessness and urge constitutes what is known as the spirit of adventure. Tensing is an adventurer, Vas Co De Gama was an adventurer and so were Addison and Galilio.. One of the great English poets, Tennyson, has interpreted the spirit of adventure in *Ulysses*, a poem which is thoroughly appreciated. The following line of this poem represents not only the theme of the poem but the spirit of adventure itself: "To strive, to seek, to find and not to yield."

When a man possesses the urge to do something extraordinary or to know something un-known, and when he has the necessary strength of character to achieve his ambition, he is said to be an adventurer. It must be remarked here for clarification that it is not only the discoverers of regions and climbers of very high and strenuous mountain peaks that can be called adven-

turers. Those who discover things in the realm of knowledge are also adventurers. They may be known as intellectual adventurers. The inventors of radio, aeroplane, steam engine and atom bomb have all been men possessed the spirit of adventure. Great philosophers, historians and economists are also to be classed as adventurers, because they have discovered new spheres of thought for human beings. Their efforts have enlarged and enriched the world as much as the efforts of those who have discovered countries upon countries to the earth we inhabit.

What would have been the fate of the world, one might ask, had its inhabitants not been urged by the spirit of adventure to enrich it physically, intellectually and spiritually? In the very beginning of human life on earth, man had a very small world to live in. He went on widening it by his efforts. Sailors and explorers discovered new continents—America, Southern and Central Africa, many regions of the East and Australia. Geographers of different countries and times went on enlightening our knowledge of the shape and working of the earth. The spirit of adventure impelled them to explore and observe and to grapple with baffling problems; it led them to strive and seek and find out truths for the benefit of the world.

The scientists showered conveniences and comforts on human beings. They were dissatisfied with the world as it was without the inventions of Science, and they strove to make it habitable and convenient. They gave us electricity, motor cars, aeroplanes, telegraph, telephone, radio and numerous things which have made man civilised and cultured, things which have enlarged his life and made it pleasant. Had not moral philosophers explored ways and means of elevating man morally, the world would perhaps have, in spite of the wonders of Science, been in its initial, beastly stage. Again, if political philosophers had not devised political systems and theories there would have been lawlessness in the world. It is, therefore, true to say that the progress

of the world has been due to the spirit of adventure in men. It is, therefore, true to say that the spirit of adventure is the basis of progress of the world, physical, intellectual, moral, political and spiritual.

It is sometime interesting to observe how the spirit of adventure in man has manifested itself in various spheres. Accounts of geographical exploration are full of fascination. One cannot but read with great interest and curiosity how America was discovered, how Africa was explored, how Australia and Newzealand were annexed to the world. The account of the discovery of the South and North poles holds readers spell bound. The story of the ascent and conquest of Everest is bound to be inspiring as well as interesting. This story very clearly shows how the spirit of adventure has made various adventurers regardless even of their lives and how it has impelled them to make repeated attempts to reach the top of Everest.

Science in the Middle Ages, as we all know, was associated with black magic and was, therefore, condemned by the Church as well as the State. The adventurers of Science, however, did not give up their search. They did not yield but strove hard and found out new things for the world. If we only read the story of Madam Curie's life we will feel what force and inspiration the spirit of adventure has. Like mountaineers and geographers the scientific explorers have discovered new things because of their urge to enrich human knowledge, because of their restlessness to know more and to do more.

Great men of different countries and times have tried to explore the reality of the world. Exploration of Reality has been a strenuous adventure. People have dedicated their lives to this adventure. They have sacrificed everything to achieve this. Philosophers of the world have made life-long experiments and then presented to the world their viewpoints, their stories of exploration. In this abstract, very complicated sphere,

the spiritual sphere, too, the spirit of adventure has led men and women to proceed on with great zeal.

The Spirit of adventure is the basis of human progress. It is the fountain head of all the activities of man in this world. But for it the world would have been as beastly as it was in its initial stages.

Exercise NO : 8

Write essays on the following :

1. Love of Books.
2. Student Days.
3. The system of Our education.
4. Hindi As the Medium of Instruction.
5. Discipline and students.
9. India on the Path of Progress.
7. Kashmir and the Gandian ideals.
8. The Immediate Problems of Our Country.
9. Kashmir and the Tourist Industry.
10. India's Foreign Policy,
11. Lost Opportunities.
12. Friendship.
13. Happiness.
14. Self-help.
14. Non-violence.
16. Indian Films.
17. Internationalism.
18. The Cold War.
19. Novel Reading.
29. The Pleasure of Poetry.
21. The Utility of Extramural Activities.

22. Propaganda.
23. Love.
24. Journalism in India.
25. Broadcasting.
26. Community Projects.

Biographical Essay

Essays are sometimes required to be written about the lives of great men. Such essays are called biographical essays. When a biographical essay is to be written, students should

(i) *be thoroughly familiar with the important achievements of the person about whom the essay is being written.*

(ii) *know the significant aspects and details of his life.*

(iii) *Show the real greatness of the man by shedding light on the strength of his character, on his capacity to fight against odds and such other things.*

(iv) *The narrative should be lucid and straight forward. It should be shown of all irrelevant, minor, and unimportant details.*

Autobiographical Essay

Besides, students may be asked to write about their own experiences or ideas. (Autobiographical Essay) while writing such a type of essay, students must take special care to relate such that experience only as they may have personally undergone. Experiences should never be imagined and then related. Suppose a student starts writing "My First Air Travel" without ever having had the experience of travelling by air. His essay will be hollow, vague and without any life. Nor should borrowed experiences be related. Students generally cram up such essays from composition books and papers and then work on autobiographical topics in the examination hall. They usually have a feeling that they have written well and should, therefore, obtain good marks, but when

the papers are returned to them they are disillusioned. They should remember that the examiner either can know very clearly that the experience related is borrowed or imagined and not personal. The very style of the essay can show it. There are, however, certain subjects in dealing which you have to think and imagine and then write e.g. "Adventures of a Rupee" and "Autobiography of a Snow Flake." Even here personal observations and impressions about things will matter vitally.

Another point to be borne in mind while writing an essay of this type is this that the narrative should be clear and pointed. No irrelevant details should be thrust in. Irrelevant details and heavy words and sentences, instead of adding to the grace of the essay, detract the interest and attention of the reader and spoil the unity of impression which should be maintained in such essays as these.

Tagore

On May 7, 1861 Maharishi Debendernath Tagore, a man of fortune and culture, living at Jara Sanko, Calcutta, got a son who was destined to illumine not only the family in which he was born, but also his mother country at large. The baby was named Rabindra Nath. He was brought up amidst music, beauty, culture and comfort, because Debendra Nath's home was a wealthy, refined, sweet and cultured home, a home which attracted poets, musicians, scholars, and spiritualists. When Rabindra Nath grew up to boyhood he was sent to the Calcutta Normal and later on to the Oriental Seminary School. Education of the orthodox type seems to have provoked only disgust in him. These institutions did not hold him for a long time. In 1871 he was sent to England to study English at Brighton School. Having finished the preliminary course in English he was, later on, admitted to the University College of London.

Rabindra Nath returned to India in 1883 and the same year he was married. His domestic happiness

like that of other great poets and philosophers, was shortlived. Only nine years after his marriage he became a widower and two year later suffered the shock of his daughter's death, and only a year afterwards he lost one of his sons. He had not sufficiently recovered from this bereavements when his heart broke by the death of his youngest son in 1907. It is an irony that the sensitive have to see the grimmest side of life. Is it because sorrow alone can kindle the flame of genius?

Young Tagore had the opportunity of visiting many foreign as well local places even when he was a mere boy because his father, who was a great traveller, always took him along with himself whenever he went out of his home. In his boyhood he had seen rural Bengal and visited many parts of Europe. It was in 1912 that he again decided to go to Europe. This time he came into contact with some eminent critics and men of letters, who understood and appreciated him. He met W. B. Yeats, Storrard Brooke, Navinson and others. He visited America and went to Russia as well. The Russian tour seems to have influenced Tagore profoundly. His early and later travels enabled him to store varied impressions in his sensitive mind. They widened his outlook on humanity and gave him ideas. He was able to see how vast was God's world and how planned was his scheme of nature.

It was early in life that Rabindra Nath felt a strong fascination for poetry. Verses flowed out of him spontaneously. He was only twelve years of age when he composed his first poem. As he progressed in years he went on writing poems, essays, dramas, and stories. Among his many works the following may be mentioned: 'Balaka' which contains the most valued of his poems, *Chitrangada*; *Ubrasi*, the greatest lyric in Bengali: The *Gitanjali* about which Materlink says: "some passages in *Gitanjali* are among the loftiest, most profound and most divinely human ever written." *The King of Dark Chamber*, *The Sacrifice*, *The Cycle of Spring* etc. Tagore's

stories are widely read and appreciated. Such stories as *The Cobuliwallah*, *The Hungry Stones*, *The Casteaway*. have win him praise for all time to come.

Tagore is one of the greatest writers of our country. "He is the greatest figure in modern Indian Renaissance." His style has charm and his themes are well chosen and appealing. He is a thinker, a dreamer and a charmer. He expresses the human mind in a powerful way.

It must not be imagined that Tagore was merely a dreamer. He was a great patriot as well. The honour of his country was the dearest to him. He did everything to elevate India spiritually and culturally. In the riotous days of the partition of Bengal. Tagore showed remarkable energy. He endeavoured to awaken the patriot in every son of the soil. He renounced his Knight-hood for national honour. He composed such forceful songs for the nation as did certainly go a long way in making Indians spirited, patriotic and enthusiastic. On occasions of national importance we always sing Tagore's *Jana Gana Mana*.

Tagore is to India what Homer is to Greece, what Dante is to Italy, Goethe to Germany or Tolstoy to Russia. Through him India expresses her aspirations, hopes and dreams. Through him she appeals to her sons and daughters in sweet tunes. Through him she will continue to be loved and revered. Tagore was not a mere patriot, rigid and fanatical. He was a citizen of the world at large. He never thought of man as an Indian, African, German or a Russian. He thought of man as man, as a creature of God, made in His own image. He laid the foundation of Vishwabharati in 1901, which he hoped to orginse into a home of world culture, a place where the conflicting ideas of the world would settle down harmoniously.

2. Mahatama Gandhi

1. Parentage—birth—early life—education.
2. Beginning of political life—South Africa.

Champaran peasant, The Khilafat movement.

3. Fight for Freedom.
4. Retirement—social reformer.
5. Last days and death.
6. An estimate.

At Porbondar in Kathiawar there was an influential and wealthy Bania family, which had been supplying prime ministers to various Kathiawar rulers for three generations. Mohandas Karamchand Gandhi was born in this very family on October 2, 1869. His father was the Prime Minister of Rajkote State. Gandhi's mother was a noble and pure soul. She was deeply devotional and religious. Her method of self purification by frequent fasts had an abiding impression on Gandhi Ji. She instilled in him love of truth and fear of God.

Having reached the boyhood stage, Gandhi Ji was sent to school where he did not distinguish himself. In the school-boy Gandhi nobody could have foreseen the signs of his remarkable and exceptional future greatness. Mohandas was a shy and timid boy. There was nothing exceptional about him as a student. It must, however, be remarked that there were two things which were noted by everybody in him while he was at School; he showed great aversion for falsehood and expressed strong love for his parents. Having completed his school education by passing the matriculation examination, he joined Samaldas College, Bhabuagar where he did not stay for long. In 1887 he was sent to England to learn law and in June 1891 he was called to the Bar.

On his return to India, Gandhi Ji joined Bombay High Court as a barrister. He did not seem to be satisfied with his progress as a lawyer. In 1893 he went to South Africa to plead for a firm, Dadu Abdullah and Co. While Gandhi was in South Africa, he came to have a first hand knowledge of the grave

indignities which the Indians suffered there at the hands of the "whites." He could not be a silent spectator for a long time. Gandhi Ji began to plead the cause of the Indian community in South Africa. From a pleader he became a leader. He stood up in protest against the Natal Government which were trying to deprive the Indians of their right to elect members to the Assembly. In 1894 Gandhi revolted against the imposition of tax on indentured labour. It was difficult at that time even to think of raising a voice of protest against the British imperialists. Gandhi, however, because of his firm character, organised public opinion against Natal Government. He launched the famous satagrah movement in 1913 and was put behind the bars. In South Africa Gandhi's career as a political leader began. His creed of non-violence had its birth there.

Gandhi Ji's reputation as an eminent public leader had spread in India while he was in South Africa. On his return to India he attended the Calcutta session of the Indian National Congress. In 1924 Gandhi was elected president of the Congress, and in 1928 he was arrested for having published some antigovernment articles in his paper *Young India*. It was after his release from the jail that Gandhi Ji organised the Civil Disobedience Movement against the government. This movement won him public confidence in ample measure. To protest against the salt tax Gandhi Ji went to Dandi along with a group of organised volunteers and extracted salt from sea water. For this violation of law he was arrested and subsequently released in 1930. In 1937 the Congress fought elections under the Mahatma's leadership and won an overwhelming majority of seats everywhere. That showed how popular Gandhi had become with the people of India. In 1942 was passed the "Quit India" resolution, and Gandhi was again arrested along with other Congress workers. In 1944, one year before the end of the war, he was released from jail.

Gandhi Ji realized that his country could not make

any progress without the eradication of social and economic evils. After his retirement from active politics, he devoted himself to the removal of social sores. He fought a heroic battle against the curse of untouchability. Instead of living in mansions, he lived in the *bastis* of the Harijans. He advocated communal harmony throughout his life. Gandhi knew very well that the English were playing a dangerous game in creating and exploiting the differences of the Hindus and the Muslims in the country. Everyday Gandhi Ji preached the oneness of God, the unity of all religions and the need of prayer. Gandhi Ji played a memorable and enviable role in reforming the country socially. He gave us a new educational programme, *Nai Talim*, which is suited for the needs of our country. His advocacy of the cottage industry as against large scale industries was designed to solve the problem of unemployment.

A year before his death Gandhi Ji saw the worst and the most dangerous form of communal frenzy. India had a blood bath before achieving her freedom. There were dangerous riots in the Punjab, Bengal, Delhi and many other parts of India. Thousands of people were ruthlessly massacred. Gandhi Ji was pained to find a brother killing a brother. The English—man had, he knew very well, succeeded, at last, in making streams of blood flow on the Indian soil. He again rose equal to the great and difficult task of achieving communal harmony. It was due to his sacred efforts that peace was restored in many of the riotstricken areas. While the country was celebrating Independence, Gandhi was walking through Navakhli preaching brotherhood and peace. His broadmindedness and universality of outlook could not be tolerated by one Nathu Ram Vinayak Godse, who shot him dead while he was going to address his daily prayer meeting. There was mourning not only all over India but all over the world. All flags were lowered at the United Nations Headquarters and everybody in the world, whether familiar, or unfamiliar with Mahatma Gandhi, lamented his death. Everybody felt that "the light was out."

Gandhi Ji's greatness cannot be precisely estimated. He was a man of a very high character such as no ordinary mortal may aspire to be possessed of. He loved truth and non-violence. By his personal example, he taught his followers to take the path of nonviolence. When he launched his struggle for independence nobody could imagine that he would achieve his goal through non-violence. But the mightiest of the empires had to bow down before "this seditious halfnaked fakir" whose only weapon was non-violence. Gandhi saw the vision of a peaceful world, a world untroubled by wars and conflicts. His principles alone will lead to world peace. The erring world will have to adopt his path to-day or tomorrow.

He always stood for the downtrodden. He made the Babu class forget that it had nothing to do with the humbler countrymen. The Britisher had created divisions amongst us and Gandhi Ji eradicated them, making the entire nation feel like one man. Gandhi was not only the greatest man of his age, but an age in himself. Gandhism will cure all our ailments. It will prove an everlasting cure for the suffering millions of the earth.

When I Faced A Hail Storm.

At eight o'clock in the morning the entire party of college hikers was ready to start for the next stage of the Journey. We expected to have a smooth sailing that day. The path ahead was more or less even: no strenuous mountains had to be climbed and no rivers had to be crossed. The weather was fine. The sky was all blue, there being not even a trace of a cloud anywhere on it. We packed the luggage on the ponies, and the little *caravan* began to move forward.

We had walked a distance of two miles when we came to a wide river, flowing very rapidly and dangerously. The other side of the river, which we had to reach necessarily, was steep and strewn with pointed

boulders. The river was spanned by a glacier which had considerably thinned down due to the action of weather. We had no choice but to cross the glacier bridge in order to gain the opposite bank of the river. Before coming to the snow-bridge I asked the entire party to stop because there was no regular approach to the bridge. A track was ordered to be prepared speedily. While I gave instructions to some members of the party in regard to the preparation of the approach to the snow-bridge, a speck of a cloud appeared on the sky which began to spread with amazing speed. In just ten minutes the sun disappeared in clouds, and there was a threatening gloom everywhere. An icy gale began to blow which chilled our very bones. Soon large rain drops fell, at first in a sprinkling manner and then in a shower. It became so gloomy that we could hardly see each other. The noise of the wind and rain drowned our shrieks. Nature seemed red in tooth and claw. We were in a very dangerous position. In half an hour the rain stopped and a terrible hail storm began to blow.

It appeared to me that the last hour of my life had arrived. That river, that snow-bridge, that steep and rocky bank was the place where I was to end the short journey of my life. I stood firmly on a rock, and large icy balls of hail crashed on my head, and struck mercilessly against my eyes and nose! I cried aloud, God knows why? With great difficulty I caught hold of a companion who was cursing me, himself and the storm very loudly: Seeing tears in his eyes, I tried to hold him in my arms. The fellow seemed to be half dead with cold and fright. He began to fall in a swoon. I made him sit against a boulder. The merciless storm was increasing in intensity every minute. I made a mad effort to bring together all the members of the party. Some of them were flat on the ground, some were standing firmly, and some were weeping loudly.

The thundering of the storm made the horses wild. They ran in different directions, shaking off their load and leaping over rocks and boulders. Our luggage lay

scattered. The poney-walls were as wild as their horses. They did not know what to do, either with the beasts or, with themselves. I persuaded them all to be in line with the hikers whom I had collected near the snow-bridge.

Half a Mile from the opposite bank of the river was a log—cabin. A thin line of smoke rose from it. If we gained the bank, we could make a mad rush for the hut to save our lives! My proposal was accepted. We crossed the snow-bridge, one by one cautiously. I shall never forget the raging doubts that made riot in my mind, while each one of my companions crossed the bridge. Every time I expected the melting bridge to give way. Every time I felt as if some one was drowned in the furious river. The snow-bridge was, at last, safely crossed. All of us rushed through pointed boulders to the log-cabin. It was a *gojar's* hut. As soon as we entered in it, the storm stopped. Nature tests human endurance in a strange way!

When an essay is to be written on a topic which is of an informative nature or which requires the statement of facts or factual events the following directions should be borne in mind:

(i) *The wording of the topics should be studied with care.*

(ii) *Selection of the points of information should be made: the more important and significant aspects of information should precede those which may be of comparatively less importance. No important details should be left out.*

(iii) *Digressions will only spoil the charm and the interest of the essay. These should be at all costs, avoided.*

If, for instance, an essay is to be written on "The Invention of Telephone", we should not write an unnecessary long opening paragraph on the history of scient-

fic progress or dwell in length on the life history of the inventor. Direct statement of the importance and utility of the particular invention, will, on the other hand, be appreciated. There may be, if it is deemed very necessary just a few sentences about the progress of the inventions in general or about the greatness of the inventor, but these should, by no means, develop into lengthy digressions.

(iv) Before writing out the essay the student must himself satisfy that the outline of the topic is so formed as to guide him in giving a complete or unified picture of the subject. Suppose an essay is to be written on "Bakhra—Nangal Project." If the outline does not include such points as the strength or the utility, the cost or the engineering skill of the project, the essay is bound to be incomplete, and, therefore, defective.

The First Five Year Plan of Kashmir.

Political freedom brought us grave responsibilities. Immediately after achieving it we began to realize the mighty responsibility of making our nation happy economically, socially and culturally. The problem of economic freedom was the first to arrest the attention of the government. The promises given to the peasants and the workers during the course of the freedom struggle were to be fulfilled, the poor were to be given plenty, and the destiny of the suffering millions was to be changed. A planning commission was set up to investigate the possibilities of securing economic freedom for people. It suggested the preparation of a five year plan on the lines of the First Five Year Plan of India. The Plan was consequently, drawn up in September 1952, and approved by the Legislature in March, 1953. The total cost of the plan, which was scheduled to be completed by the end of the year 1956, amounted to Rs 12,6396 crores. It was clearly stated in the preamble to the plan that Rs 8,7945 were to come from the Central Government in the form of aid.

The plan proposes to improve considerable all the

spheres of our economic life so that by the end of the target year, the common man in our state may find himself in happy economic conditions. About 89·5 laks of rupees are proposed to be spent on the development and improvement of our industries from the central aid. Our Drug Industry can be a very resourceful large-scale industry, because Kashmir is rich in forests which profusely grow such medicinal plants and herbs as are in great demand, not only in India but in foreign countries as well. It is proposed, under the Five Year Plan, to establish drug farms under the supervision of botanists and experts in medicine. Such farms, it is hoped, will be a very strong and perennial source of our revenue. The Drug Research Laboratory of our state has found out that our forests grow at least twelve such plants as contain workable essential oil contents. Volatile oils can be distilled from such plants, and the distillation can be developed into a fruitful industry. Quite a good sum of money has been set apart for the development of this industry.

Kashmir is gifted with marvellous natural beauty. She has, for ages, been a source of powerful attraction for visitors of all countries of the world. The possibilities of the development of the Tourist Industry are, therefore, undoubtedly rich. In the First Five Year plan rupees 22·41 laks have been set apart for the improvement of the Tourist Industry. This money is to be spent on the establishments of new hotels at beauty spots like Pahalgam, Gulmarg, Aru and the like. Means of communication and transport are proposed to be improved. Approaches to our mountain lakes are to be made easy. The plan also suggests the improvement of Leather, Carpet and Paper industries.

About thirty-five thousand persons in Srinagar live on Art industries, which may also be called cottage industries. It has been suggested that four hundred new production centres should be set up for the improvement of the small scale industries. The artisans find market for their goods through various emporia set up by the government. Such emporia are to be efficiently

organised. The total expenditure of the scheme relating to the development of these industries amounts to rupees fourteen laks. Besides, organised impetus is to be given to such industries as, Silk, Namda. Tweeds and Sports. It is estimated that nineteen laks of rupees will be spent on these under the First Five Year Plan,

On the completion of Sindh Hydro Electric project power will be supplied to those areas of Kashmir province which are now without electric light like the cities of the Middle Ages. Electric lines will be extended to Anantnag district. The project will, when completed help us to start new factories, which, will result in the multiplication of goods and the general reduction of prices. Besides power is to be purchased for Jammu province from Jogindernagar. A hydro-electric power house is to be established at Udhampore, which will not only supply electricity to the district but also help in providing more irrigation facilities to the peasants. Under the Five Year Plan hundreds of roads will be constructed in rural as well as urban areas in all the provinces of the state. Besides, most of the existing roads will be considerably improved,

Large scale improvement of Agriculture is envisaged in the plan, Such improvement is bound to result in general prosperity of the state because 70% of the people live on land. The plan stipulates the digging of new canals and considerable remodelling of the old ones. Model farms and Research Centres are to be established in the rural areas with the purpose of inducing the peasants to use improved variety of seeds and scientific methods of cultivation. Rupees seven laks are to be spent on the establishment of the farms and research centres.

The Plan aims at the wide diffusion of education in the state. It is suggested that the number of schools, especially in rural areas, both for boys and girls should be rapidly increased. Rupees fifty laks are to be spent on education under the plan. For the improvement and extension of health service, a sum of forty-six laks is to be spent.

It is hoped that by the end of the year 1956 Kashmiries will be happier than they have been ever before. Already we are beginning to feel a change for the better. Distant villages are being linked up with urban areas, village workers are being efficiently trained at social centres, agriculture is being improved and the industries are receiving impetus. The First Five Year plan will surely give us economic freedom to a great extent.

PARAPHRASING

Paraphrasing means expressing or stating faithfully the meaning of a passage in one's own words. It is not a mere slavish reproduction of the original but the setting forth, in clear and plain words, its sense and significance.

It is a useful exercise in as much as it teaches a student to concentrate on what he reads, to see whether he can express another person's ideas in easy and idiomatic language. It helps a student to cultivate the art of expressing himself directly, clearly and confidently.

How To Attempt Paraphrasing.

While paraphrasing a passage a student should bear in mind and observe in practice the following points:-

(1) Read the passage carefully more than once to ensure that you understand clearly its central idea or the main theme.

(2) Note down its essential points which contain the substance or gist of the passage.

(3) Remember that the object is to give a true and faithful rendering of the original. Hence you should not add your own ideas or comments, nor should you dilate upon any particular point unless it is absolutely necessary to do so in order to make the sense perfectly clear.

(4) See that your paraphrase conveys the full sense

of the original, nothing has been omitted or ignored, and that nothing in it is irrelevant or superfluous.

(5) Your paraphrase should not be a series of disjointed sentences but a full and well-knit narrative. It should impress one with its unity.

(6) Choose your words very carefully and avoid barren flights. Pay proper attention to grammar and style and give adequate expression to the sense of the passage so as to make it read like an original piece.

(7) The given passage should be paraphrased in one's own words. Some striking words or phrases in the original may be retained but, in general, the sense of the passage should be expressed in one's own language.

(8) Don't begin your paraphrase with such words as "The poet says", or "The author remarks", or "The writer means to say", for all such expressions indicate poverty of thought and understanding.

(9) Bear in mind that paraphrasing is neither a mere word substitution nor a piece-meal explanation of the lines and sentences of the original; it is a simple and clear rendering of the passage as a whole.

PARAPHRASING POETRY:-

Since the language of poetry is different from that of prose in so far as

(a) the order of words in verse is different from that followed in prose,

(b) poetic language makes use of figures of speech like the simile and the metaphor and it is often more concise than prose,

(c) poetry makes use of archaic and uncommon words and expressions, subtle inversions and figurative ornaments, and (d) poets sometime enjoy licence or liberty in respect of grammar,

it is imperative to keep in view the following instructions besides those given above while paraphrasing

a piece of poetry:-

1. Get hold of the central idea of the passage you have to put into prose and keep it in mind lest you should go off the point.

2. Substitute simple and commonplace words for obsolete and unpopular phrases and expressions.

3. Avoid all poetic tricks, twists and intricacies and turn the passage into correct and straightforward prose by arranging and adjusting the sentences in regular prose order.

4. Put in plain words what is figurative and ornamental in the given passage.

5. Split intolerably long sentences into short and pithy ones, but see that the chain of thought is not broken.

6. You should neither change the person of the original passage nor illustrate or explain the ideas of the poet.

7. Interrogative (?) sentences should be turned into either affirmatives or negatives, as the case be, and exclamatory (!) remarks should be changed into plain statements.

(8) While attempting the paraphrase of a piece of poetry try to be faithful to the original to the possible extent whatever order of thought and sentence construction you may follow, and see that its meaning has been brought out in clear and simple words and that your rendering is not inconsistent, in any way, with the original. Your paraphrase should be readable and impressive and not deplorably uninviting.

(9) It is wise to consult a good dictionary for the correct meanings of words you are not familiar with, because kite-flying in this respect would only put you in a ridiculous situation.

The following specimens will serve to illustrate what has been stated above. Students should make it a point to read these carefully and patiently for purposes of guidance:-

Inclosures formed by stone walls or iron bars do not constitute a prison to a man who possesses a calm and innocent mind; it is only a sacred cell for him.

Mine would be a heavenly freedom which is enjoyed only by the ever flying angels, if I gain freedom in love and a care-free soul.

Example : No 1

Riches I hold in light esteem,
And love I laugh to scorn;
And lust of fame was but a dream,
That vanished with the morn:
And if I pray, the only prayer
That moves my lips for me
Is, "Leave the heart that now I bear
And give me liberty"!
Yes, as my swift days near their goal,
'Tis all that I implore;
In life and death a chainless soul,
With courage to endure.

Paraphrase :-

I do not attach much importance to wealth and hate, with pleasure, the idea of love. I also do not desire fame and position which are but a dream that vanishes with the morning. The only prayer that I make is that God may bless me with peace and freedom. And as my end approaches swiftly, the only thing that I implore of God is that He should grant me a soul free from the bondage of life and death, so that I may be fearless both in joy and sorrow.

Example : No 2

For they are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink;
From the truth they need must think,
They are slaves who dare not be
In the right with two or three.

Paraphrase :-

A man who has not the courage to raise his voice for the weak and down trodden people is a slave at heart. It is our duty not to side with the wrong doer, to suffer hatred, fun and abuse rather than shrink from the truth. They also are slaves who have not the hardihood to be in a minority on the right side and follow what others say.

Example : No 3

What is on earth

Nay, under heaven, continues at a stay?
Ebbs not the sea, when it hath overflown?
Follows not darkness when the day is gone?
And see we not sometimes the eye of heaven
Dimmed with overflowing clouds? There's not that work
Of careful nature, or of cunning art,
How strong, how beauteous, or how rich it be,
But falls in time to ruin.

Paraphrase:-

There is nothing on earth or under heaven that remains the same for ever; every thing is transient and fleeting. The mighty sea shrinks after having been flooded once. The bright day is followed by the dark night, and some times the glorious sun is over-powered by dark clouds. Not a single thing in the universe is permanant. However strong and beautiful a work of art may be, however rich and gorgeous any object of Nature may be, it is destined to die out with the flight of time which reduces every thing to dust.

Example : No 4

Stone walls do not a prison make,
Nor iron bars a cage.
Minds innocent and quiet take
That for an hermitage.

If I have freedom in my love,
And in my soul am free,
Angles alone that soar above
Enjoy such liberty.

Example : No 5

What is this life if, full of care,
 We have no time to stand and stare ?—
 No time to stand beneath the boughs
 And stare as long as sheep or cows.
 No time to see, when woods we pass,
 Where squirrels hide their nuts in grass.
 No time to see in broad daylight
 Streams full of stars, like skies at night.

 A poor life this, if full of care,
 We have no time to stand and stare ?

Paraphrase:-

This life is not worth living if it is always full of cares, if we do not get any time to watch the beauties of Nature, to ease ourselves beneath the branches of trees and stare, with ample freedom, like sheep and cows. Life is tedious if, while passing through forests, we have no leisure to watch the squirrels at play and hide their nuts, to see streams glowing with the reflection of sun-beams like the star-studded skies. It is a poor life if we do not have time enough to wait and see.

Example : No 6

Will no one tell me what she sings?
 Perhaps the plaintive numbers flow
 For old, unhappy, far-off things,
 And battles long ago;
 Or is it some more humble lay,
 Familiar matter of today?
 Some natural sorrow, loss or pain,
 That has been, and may be again?

Paraphrase:-

It is likely that no one will tell me as to what is the subject-matter of her song. Perhaps, she is singing sadly of some old, unhappy events of the remote past, or narrating a battle fought long ago. Or else, it may be a humbler and well known theme of her own time--some

sad occurrences of life, such as loss or grief, that repeat themselves continually in the course of human history.

EXERCISE 1.

It is not growing like a tree
In bulk, doth make man better be
Or standing long an oak, three hundred year
To fall a log at last, dry, bald and sere,
The lily of a day
Is fairer far in May
Although it fall and die that night
It was a *plant and flower of light*.
In small proportions we just beauties see,
And in short measures life may perfect be.

(a) **Why does the poet advise man to grow like a lily rather than like a bulky tree?**

(b) **Explain the significance of the italicised expressions.**

EXERCISE 2.

At the evening when the lamp is lit,
Around the fire my parents sit;
They sit and hum and talk and sing
And do not play at anything
Now with my little gun, I crawl
And in the dark along the wall,
And follow round the forest track
A way behind the sofa back.
There in the night, where none can spy
All in my hunter's camp I lie.
And play at books that I have read
Till it is time to go to bed.

These are the hills, these are the woods
These are the starry solitudes,
And there the river, by whose brink,
The roaring lions come to drink
I see the others far away,
As if in fire-lit camp they lay,
And I, like to an Indian scout,
Around their party prowl about.

So when my nurse comes in for me,
Home I return across the sea,
And go to bed with backward looks
At my dear land of story books.

- (a) What does the child do at night?
(b) Describe the scene to which the child is transported.

EXERCISE 3.

All the world's a stage,
And all the men and women merely players
They have their exits and their, entrances,
And one man in his time plays many parts,
His acts being seven.

—*Shakespear.*

EXERCISE 4.

If I had but two little wings
And were a little feathery bird,
To you I'd fly, my dear;
But thoughts like these are idle things
 All I stay here
But in my sleep to you I fly:
I'm always with you in my sleep!
The world is all one's own
But then one wakes, and where am I?
 Ail, all alone,
Sleep stays not, though a monarch bids:
So I love to wake ere break of day:
For though my sleep be gone,
Yet while, tis dark, one shuts one's lids,
 And still dreams on

EXERCISE 5.

Every one that flatters thee
Is no friend in misery;
Words are easy like the wind,

Faithful friend 'ts hard to find.
Every man will be thy friend
Whilst thou hast wherewith to spend ;
But if store of coin be scant,
No man will supply thy want
If a man be prodigal,
Bountiful will they call him all :
If he be inclined to vice
Quickly they will him entice :
But if fortune once do frown,
Then farewell his great renown ;
They that fawned on him before
Use his company no more

EXERCISE 6.

He that is down, needs fear no fall,
He that is low, no pride :
He that is humble, ever shall
Have God to be his guide.
I am content, with what I have,
Little be it or much :
And, Lord, contentment still I crave,
Because Thou savest such.
Fulness to such a burden is
That go on pilgrimage :
Here little and hereafter bliss
Is best from age to age.

EXERCISE 7.

'She is not fair to outward view
As many maidens be ;
Here loveliness I never knew
Until she smiled on me.
O then I saw her eye was bright,
A well of love, a spring of light.
But now her looks are coy and cold,
To mine they never reply.
And yet I cease not to behold
The love-light in her eye :
Her very frowns are fairer far
Than smiles of other maidens are.

Standing at the foot, boys,
Gazing at the sky,
How can you get up, boys,
If you never try?
Though you stumble oft, boys,
Never be downcast;
Try and again, boys—
You will win at last.

EXERCISE 11

Who taught the bird to build her nest,
Of wool, and hay, and moss?
Who taught her how to weave it best,
And lay the twigs across?
Who taught the busy bee to fly
Amongst the sweetest flowers,
And lay her store of honey by,
To eat in winter house?
Who taught the little ants the way
Their narrow holes to bore,
And through the pleasant summer day
To gather up their store? —
'Twas God who taught them all the way,
And gave their little skill,
And teaches children, when they pray,
To do His holy will.

EXERCISE 12

“The night has a thousand eyes
And the day but one,
Yet the light of the bright world dies,
With the dying sun.
The mind has a thousand eyes,
And the heart but one,
Yet the light of the whole life dies,
When love is done.”

EXERCISE 13

I lay in sorrow deep distressed;
My grief a proud man heard;

His looks were cold, he gave me gold,
 But not a kindly word.
 My sorrow passed, — I paid him back
 The gold he gave to me;
 Then stood erect and spoke my thanks
 And blessed his charity.
 I lay in want, in grief and pain
 A poor man passed my way
 He bound my head, he gave me bread
 He watched me night and day.
 How shall I pay him back again
 For all he did to me?
 Oh gold is great, but greater far
 Is heavenly sympathy. (Patna 1920)

EXERCISE 14

- (1) Rise for the day in 'passing
 And you lie dreaming on;
 The others have buckled their armour
 And forth to the fight are gone
 A place in the ranks awaits you
 Each man has some part to play
 The past and the present are nothing
 In the face of stern to-day.
- (2) Rise from your dreams of the future
 Of gaining some hard-fought field,
 Or storming some airy fortress,
 Or bidding some giant yield,
 Your future has deeds of glory,
 Of honour (God grant it may)
 But your arm will never be stronger
 Or the need so great as to-day.

EXERCISE 15

How ill doth he deserve a lover's name
 Whose pale weak flame
 Cannot retain
 His heat in spite of absence or disdain;
 But both at once like paper set on fire,

Burn and expire.

True love can never change his seat,

Nor did he over love that could retreat.

That noble flame which my breast keeps alive

Shall still survive

When my soul's fled;

Nor shall my love die when my body's dead;

That shall wait on me to the lower shade.

And never fade;

My ashes in their urn

Shall, like a hallow'd lamp for ever burn.

**What is the poet's conception of 'true love' here?
How does he distinguish it from 'false love'?**

EXERCISE 16

Break, break, break,

On thy cold grey stones, O sea!

And would that my tongue could utter

The thoughts that arise in me

O well for the fisherman's boy

That he shouts with his sister at play!

O well for the sailor lad,

That he sings in his boat on the bay!

And the stately ships go on

To their haven under the hill;

But O for the touch of a vanished hand

And the sound of a voice that is still!

Break, break, break,

At the foot of thy crags, O, sea!

But the tender grace of a day that is dead

Will never come back to me.

(Tennyson)

EXAMPLE 17

Blow blow, thou winter wind,

Thou art not so unkind

As man's ingratitude;

Thy tooth is not so keen,

Because thou art not seen,

Although thy breath be rude.
 Freeze, freeze, thou bitter sky:
 Thou dost not bite so nigh
 As benefits forgot;
 Though thou the waters warp.
 Thy sting is not so sharp
 As friends remembered not.

(Shakespeare.)

EXERCISE 18

When I had money, money, O!
 I knew no joy till went poor;
 For many a false man as a friend
 Came knocking all day at my door.
 Much have I thought of life, and seen
 How poor men's hearts are ever light;
 And how their wives too hum like bees
 About their work from morn till night.
 So when I hear these poor ones laugh,
 And see the rich ones coldly frown—
 Poor man think, I need not go up,
 So much as rich men should come down.
 When I had money, money, O!
 My many friends proved all untrue.
 But now I have no money, O!
 My friends are real, though very few.

(R. B. 1938)

EXERCISE 19

There is something I'd have you, remember, boys,
 To help in the battle of life.
 It will give you strength in the time of need,
 And help in the hour of strife
 When'er there's something that should be done.
 Don't be a coward, and say
 'What use to try?' Remember then,
 That 'where there's way'.
 There's many a failure for those who win,
 But though at first they fail

They try again, and the earnest ones
 Are sure at last to prevail.
 Though the mountain is steep and hard to climb,
 You can win the heights I say,
 If you make up your mind to reach the top,
 For 'where there is a will there's a way.
(Patna 1920)

EXERCISE 20

Oh that these lips had language ! life has passed
 With me but roughly since I heard these last
 These lips are thine--thy sweet smiles
 I see,
 The same that oft in childhood solaced me.
 Voice only fails, else how distinct they say,
 'Grieve not, my child, chase all thy fears away !'
 The meek intelligence of those dear eyes,
 (Blest be the art that can immortalize,
 The art that baffles time's tyrannic claim
 To quench it) here shines on me still the same

.....
 My mother ! when I learned that thou wast dead
 Say, wast thou conscious of the tears I shed ?
 Hover'd thy spirit ov'r thy sorrowing son
 Wretch even then, life's journey just begun ?

.....
 Ah ! that maternal smile ! It answers—Yes.

EXERCISE 21

The *shuddering tenant of the frigid zone*
 Boldly proclaims the happiest spot his own ;
 Extols the treasures of his stormy seas,
 And his long nights of luxury and ease.
 The naked savage panting at *the line*
 Boasts of his golden sands and palmy wine ;
 Basks *in the glare* or stems the *tepid wave*.
 And thanks his gods for all the goods they gave,
 Nor less the patriot's boast where'er we roam—

His first best country is ever at Home!

—(Oliver Goldsmith)
(P. U. Inter ; 1934)

EXERCISE 22

'Mid pleasures and places, though we may roam,
Be it ever so humble, there's no place like home,
A charm from the skies seems to hallow us there,
Which, seen through the world, is ne'er met with
else where.

Home! Home! Sweet home!

There is no place like home.

An exile from home, splendour dazzles in vain;
Oh! give me my lonely thatched cottage again,
The birds singing gaily that came to my call
Give me these and the peace of mind dearer than all,
Home! Sweet, sweet home!
There's no place like home.

EXERCISE 23

Happy the man, whose wish and care

A few paternal acres bound,
Content to breathe his native air
In his own ground.

Whose herds with milk, whose fields with bread,

Whose flocks supply him with attire,
Whose trees in summer yield him shade.

In winter fire.

Blest, who can unconcern'dly find

Hours, days, and years slide soft away,
In health of body, peace of mind,
Quiet by day.

Sound sleep by night, study and ease,

Together mix'd, sweet recreation
And innocence, which most does please
With meditation.

Thus let me live, unseen, unknown,

Thus unlamented let me die,
Steal from the world, and not a stone

Tell where I lie.

(Alexander Pope)

EXERCISE 24

Others may praise thee sleep, so will not I,
I loath thee from the bottom of my heart
Thou art a dull and ill-conceived lie,
To turn quick nature into cunning art.
The sleeping and the dead are pictures, yea,
I love not pictures. eyeless, soul-less, still,
Mere portraits of the perishable clay.
Bereft of reason, passion, strength and will,
Others may woo thee, sleep; so will not I
Dear is each minute of my conscious breath
Hard fate that ere the time come to die,
Myself to live, must nightly mimic death.
(R. B. 1938).

EXERCISE 25.

I have a kindly neighbour, one who stands
Beside my gate and chats with me awhile,
Gives me the glory of his radiant smile
And comes times to help with willing hands
No station high or rank this man commands;
He, too, must trudge, as I, the long day's mile;
And, yet, devoid of pomp or gaudy style,
He has worth exceeding stocks or lands.
To him I go when sorrow's at my door;
On him I lean when burdens come my way;
Together oft we talk our trials o'er,
And there is warmth in each good-night we say.
A kindly neighbour! Wars and strifes shall end
When man has made the man next door his friend.
(P. U. June 1949)

EXERCISE 26.

Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest,
For those that wander they know not where
Are full of trouble and full of care;
To stay at home is best.
Weary and homesick and distressed,
They wander east, they wander west,
And are baffled and beaten and belown about

By the winds of wilderness of doubt ;
 To stay at home is best.
 Then stay at home my heart, and rest ;
 The bird is safest in its nest ;
 O'er all that flutter their wings and fly
 A hawk is hovering in the sky ;
 To stay at home is best.

(U. P. 1950)

EXERCISE 27.

Observe the language will in all you write
 And swerve not from it in your loftiest flight
 The smoothest verse and the exactest sense
 Displease us if ill English give offence ;
 A barbarous phrase no reader can approve
 Nor bombasts noise, or affection love
 In short, without pure language what you write
 Can never yield us profit nor delight.
 Take time for thinking never work in haste
 And value not yourself for writing fast.
 A rapid poem with such fury writ,
 Shows want of judgment, not abounding wit.

EXERCISE 28.

Breathes there the man with soul so dead,
 Who never to himself hath said,
 "This my own, my native land !"
 Whose heart hath never within him burned
 As home his foot-steps he hath turned
 From wandering on a foreign strand ?
 If such there breathe, go mark him well
 For him no Minstrel raptures swell ;
 High though his titles, proud his name,
 Boundless his wealth as wish can claim ;
 Despite these titles, power and pelf
 The wretch concentrated all in self
 Living shall forfeit fair renown,
 And doubly dying shall go down
 To the vile dust from whence he sprung,

Unwept, unhonoured and unsung.

(P. U. Sept. 1950)

EXERCISE 29.

The man whose silent days
 In harmless joys are spent,
 Whom hopes cannot delude
 Nor sorrow discontent—
 That man needs neither towers
 Nor armour for defence,
 Nor secret vaults to fly
 From thunder's violence,
 Thus scorning all the cares
 That fate or fortune brings,
 He makes the heaven his book,
 His wisdom heavenly things.

EXERCISE 30.

My thoughts are with the Dead ; with them
 I live in long past years,
 Their virtues love, their faults condemn,
 Partake their hopes and fears,
 And from their lessons seek and find
 Instruction with an humble mind.
 My hopes are with the Dead ; anon
 My place with them will be,
 And I with them shall travel on
 Though all futurity ;
 Yet leaving here a name, I trust,
 That will not perish in the dust.

(P. U. Sept. 1950)

EXERCISE 31

O friend ! I know not which way I must look
 For comfort, being, as I am, opprest
 To think that now our life is only drest
 For show ; mean handiwork of craftsmen, cook
 Or groom ! we must run glittering like a brook
 In open sunshine, or we are unblest ;
 The wealthier man amongst us is the best
 No grandeur now in Nature or in book

Delights us. Rapine, avarice, expense,
 This is idolatory; and these we adore;
 Plain living and high thinking is no more
 The homely beauty of the good old cause
 Is gone; our peace, our fearful innocence,
 And pure religion breathing household laws.
(P.U. Inter. Sept. 1951)

EXERCISE 32.

We are all, like swimmers in the sea,
 Poised on the top of a huge wave of fate,
 Which *hangs uncertain* to which side to fall,
 And whether it will *heave* us up to land,
 And whether it will roll us out to sea,
 Back out to sea, to the *deep waves of death*,
 We know not, and no search will make us know;
 Only *the event* will teach us in its hour.

EXERCISE 33.

Great men are more distinguished by *range and extent*, than by originality. If we require the originality which consists in weaving, like a spider, their web from their own bowls; in *finding clay, and making bricks*, and building the house: no great men are original. Nor does valuable originality consist in unlikeness to other men. The hero is in *the press of knights*, and the thick of events: and, seeing what men want, and sharing their desire, he adds the needful *length of sight and of arm*, to come to the desired point. The greatest genius is the most indebted man.
—(R. W. Emerson)

EXERCISE 34

Only the weak, the cowardly or the idle, seek to excuse themselves by prating of difficulties that cannot be or obstacles that cannot be removed. The engineer, when he cannot carry his railway across or around a mountain, tunnels through it. "Impossibilities!" cried Lord Chetham, "I trample upon impossibilities!"

"Impossible!" exclaimed Mirabeau. "Talk not to me of that blockhead of a word." If a man's faith in himself and his mission be real and earnest, he cannot fail to gain a certain measure of success. If he does not satisfy the world, he will at least satisfy the voice of conscience. When we look upon the history of humanity, we see nothing else but a record of what has been achieved by men of strong will. "The world is no longer clay," says Emerson, "but rather iron in the hands of its workers, and men have to hammer out a place for themselves by steady and rugged blows."

EXERCISE 35

Revenge is a kind of *wild justice*, which the more man's nature runs to, the more ought law to *weed it out*, for as for the first wrong, it doth but offend the law, but the revenge of that wrong putteth the law *out of office*. Certainly, in taking a revenge, a man is *but even* with his enemy; but in *passing it over*, he is superior, for it is a *prince's part* to pardon: and Solomon, I am sure saith, 'It is the glory of a man to pass by an offence.'

Give the meanings of the following lines in your own words:—

Some murder, when their sky is clear
And wholly bright to view
If one small speck of dark appear
In their Great heaven of blue;
And some with thankful love are filled
If but one streak of light
One ray of God's mercy, gild,
The darkness of their night.

Give in your own words the meanings of the following lines:—

Ah, Love! could thou and I with Fate conspire
To grasp this sorry Scheme of Things entire,
Would not we shatter it to bits--and then
Re-mould it nearer to the Heart's Desire!

Rewrite the following stanzas in your own words:—

The more we live, more brief appear
Our life's succeeding stages:
A day to childhood seems a year,
And years like passing ages.
The gladsome current of our youth
Ere passion yet disorder.
Steals lingering like a river smooth
Along its grassy border.
But as the careworn cheek grows wan,
And sorrow's shafts fly thicker,
Ye stars, that measure life to man,
Why seem your courses quicker?

Paraphrase the following poem bringing out the full force of the comparisons:

'Like to the falling of a star,
or as the flights of eagles are;
or like the fresh spring's gaudy hue
or silver drops of morning dew;
or like a wind that chafes the flood;
or bubbles which on water stood;
even such is man, whose borrowed light
is straight called in and paid to night.
The wind blows out, the bubble dies
the spring entombed in autumn lies;
the dew dries up; the star is shot:
the flight is past, and man forgot.

Precis Writing

What is a Precis? The word Precis is derived from the French word *precis* which means “precisely expressed” or an abridgement or summary. Obviously a precis is merely an abridged statement or summary of a lengthy passage, of a document, of a speech, of a chapter, even of a book.

The Nature of Precis writing : Precis-writing is an art, and it is to be carefully grasped. It essentially means shortening—giving the essential points of the passage in a few words. Thus brevity, conciseness, lucidity and continuity are the fundamental qualities of a good precis.

Generally speaking there are two ways of saying the same thing—a short one and a longer one. Suppose you are asked to describe an important incident of your life. You will naturally describe it either in short and condensed manner giving only the most essential points, or in a longer way describing the incident with its full details whether important or not. The better way of putting things is manifestly an elaborate or lengthy ways and it can be condensed or shortened in the fewest words without doing any harm to the rhythm of thought. This process of shortening, therefore, means summarising.

How to Summarise? The very first step in making a precis of some given passage is to understand the original passage clearly. This can be done by reading it thoroughly and carefully. Read the passage twice or thrice in order to grasp its exact meaning.

The second stage starts with the task of **selection**. You should underline those parts of the passage which are essential to the main theme. After having underlined the

main details or points, you should write down these details in your own words. This however, does not merely mean omitting words and phrases and sentences. You have to eliminate carefully what you consider superfluous and then you have to put down the rest in your simple words.

This is a kind of first draft of your summary. Then comes the process of arranging the ideas thus noted down in a brief, clear and simple style. Your arrangements of the ideas should be such as would make your precis read like a comprehensive and harmonious whole. This will be your precis.

After summarising a given passage a short and appropriate title should be suggested. A heading must contain the central idea of a given passage. Therefore, you must think of some word, phrase or short sentence that will sum up the main theme of the passage.

(Study the solved examples carefully).

Carefully note the following instructions.

1. You should write the summary in your own words. Avoid all elaborate figures of speech, illustrations, examples, similes, metaphors and comparisons.
2. **The third person** should generally be used in your precis.
3. Do not exceed the limit of words prescribed for the summary.
4. Don't add comments of your own to the original thought.
5. A summary should be written in indirect speech.
6. Make sure whether you have borne in mind the principles of selection, order, unity, clearness and smoothness while writing a precis.

Some solved exercises

EXERCISE 1

It is not luck but labour that makes men. Luck, says an American writer, is ever waiting for something to turn up labour with keen eye and strong will always turns up something. Luck lies in bed and wishes the postman should bring him news of a legacy; labour turns out at six and with busy pen and ringing hammer lays the foundation of a competence. Luck whines; labour watches. Luck relies on chance; labour on Character. Luck slips downwards to self indulgence; labour strikes upwards and aspires to independence. The conviction, therefore, is extending that diligence is the mother of good luck: in other words, that a man's success, in life will be proportionate to his efforts, to his industry, to his attention to small things.

Main points.

1. Labour and not luck makes men.
2. Those who depend on luck are lethargic, and always look forward to unexpected windfalls; they always complain and are morally degraded.
3. Those who depend on labour are industrious. They love independence.
4. A man's success depends not on luck but on labour.

Title. Luck verses Labour.

Precis. Labour and not luck is responsible for men's greatness. Those who depend on luck are always idle and complaining. This attitude leads them to demoralization. Those who depend on labour are hard working and watchful; they are lovers of independence and men of character. It is now being admitted that success in life depends on hard labour.

EXERCISE 2

It is often said that literature is an index, indeed the principal index of the soul of an age, and that to understand the spirit of an historical period, we should look first of all to the books that were being read by the people of the time. It is, however, much too easy to suppose that the books we today value and associate with a particular period were valued in an equal degree by the writers contemporaries. In point of fact, literary repute of the kind which ultimately establishes a work as a classic is very often slow of growth. John Keat's poem remained almost unknown to his own generation. It was only among the second generation after his death that his genius became widely recognised. It is important to remember that a great part of reading done in any age is of the ephemeral kind, supplemented among intelligent folk by the better books of rather older generation.

Main Points

1. We can know about people living at a particular period of history from the books that they read.
2. But it would not be correct to suppose that books written in a particular age were necessarily read and valued by the people of that age.
3. Keat's poems were widely read not in his time but long after his death.
4. Generally people read trivial books of temporary interest. Intelligent people read great books of the bygone times.

Title : Literature shows the Soul of an Age.

Precis : We judge the people of any historical period from the books which they read. But it would be wrong to suppose that people read the great books which were produced in their time. Generally people read books of temporary signi-

Frecis : To a man sleeping indoors night is very dull and sleep a temporary death. To men sleeping outdoors night gives pleasures in the form of dews, stars and perfumes ; they enjoy a light and living sleep. Then comes the hour of wakefulness in Nature which is unknown to those sleeping indoors. It is then that the cock first crows, cattle awake in the pastures, sheep graze on the hill sides, and houseless men open their eyes and enjoy the beauty of night.

EXERCISE 4

If "education for citizenship" is thus one of the principal aims of education, the next question is : How are we to realise it in practice ? The traditional view has been that citizenship is not a subject which should be taught directly but is something which can be taught directly through a general training of the mind, particularly with the help of the classics we do not believe that such a view can stand the test of experience we believe that it is as necessary to import to pupils lessons in citizenship as it is to inculcate in them fundamental moral qualities. While there is bound to be some "transfer" from one subject to another, we can not agree that we can make a man a good citizen by merely giving him a general training of the mind. "No body," remarks Sir E Simon, "thinks of training doctors through Hebrew or engineers through theology" such being the case if we want good citizens we must train children in citizenship and subjects of study related to it. A knowledge of the broad facts of politics and economics should be made available to every young man and woman. As many as possible should be taught the elements of civics of political institutions and political theory. We do not want our Universities to become "groups of professional schools" as in Germany and France but want them to lay the foundation of a truly liberal education in addition to what professional and technical education they may impart. We want them among other things, to train the younger generation "to discuss dispassionately realistically the problems of civil liberty, the doctrine of the rule of law, the idea of progress, the value of culture and the basis of economic justice.

Turning our attention more specifically to conditions in India, it may safely be said that at the present stage of our National development there are few subjects which are more worthy of our immediate attention than citizenship. Democracy, even partial, is undoubtedly a great boon but, without a spirit of good citizenship, it cannot succeed. Even the best form of Government is sure to fail if the people for whom it is provided do not possess a sound character. Intelligent villains can do much greater harm to a country than more fools. Centuries ago, Aristotle discovered the precious truth that the success or failure of a constitution depends on the character and temper of the people. Almost any constitution can be made to yield good results if the character of the people is sound. Citizenship calls for a passion and devotion to the State and community analogous to the passion and devotion which the individual has to his own country.

Main Points

1. "Education for citizenship" is one of the basic aims of education.
2. It is necessary to impart to pupils lessons in citizenship because it is essential that they should develop fundamental moral qualities.
3. No body becomes a doctor through training in engineering. A knowledge of the broad facts of social sciences like history, politics and economics.
4. Our universities should impart liberal education. Students should understand the problems of civil liberty.
5. Democracy in India cannot succeed without a spirit of good citizenship. It was Aristotle who discovered that the success of a constitution depended on the character and genius of the people.

Title Education for citizenship.

Precis Education has one objective and that is the training

of citizen for a corporate life. It is essential to provide education to children in citizenship so that they should develop moral qualities. Every child should be afforded facilities for education through the study of social sciences like history, politics and economics.

There are few subjects more important for study than the knowledge of social sciences. Democracy in India cannot succeed without a spirit of good citizenship. It was Aristotle who discovered that the success or failure of the constitution depended upon the temper and genius of the people. Any constitution to be made successful must always depend on the citizenship.

EXERCISE 5

Socrates had many disciples, and the greatest of those was Plato. Plato wrote many books which have come down to us, and it is from these books that we know a great deal about his master. Socrates evidently, government do not like people who are always trying to find out things; they do not like the search for truth. The Athenian Government—this was just after the time of Pericles—did not like the methods of Socrates, and they held a trial and condemned him to death. They told him if he promised to give up his discussions with people and changed his ways, they would let him off. But he refused to do so and preferred the cup of poison, which brought him death, to giving up what he considered his duty. On the point of death almost he addressed his accusers and judges, the Athenians, and said, "If you propose to acquit me on condition that I abandon my search for truth, I will say: I thank you, O Athenians but I will obey God, who, as believe set me this task rather than you, and so long as I have breath and strength, I will never cease from my occupation with philosophy. I will continue the practice of accosting whomever I meet and saying to him; "Are you not ashamed of setting your heart on wealth and honours while you have no care for wisdom and truth and making your soul better?" I know not what death is—It may be a good thing, and I am not afraid of it. But I do know that it is a bad thing to

desert one's post and I prefer, what may be good to what I know to be bad.

Main Points:

1. We come to know a good deal about Socrates from the books of Plato who was one of his disciples.
2. The Athenian Government did not like Socrates search for truth and condemned him to death.
3. He preferred to drink the cup of poison rather than to give up his search for truth.
4. He said to the judges, "So long as I am alive I will not cease from accusing those who sacrifice wisdom and truth for the sake of wealth and honours. I am not afraid of death because I know that it is bad to give up what I consider to be good."

Title

Socrates search for Truth.

Precis We come to know much about Socrates from the books of Plato who was one of his disciples. The Athenian Government did not like his search for truth and ordered for death. He gladly accepted the cup of poison rather than desist from his duty. He thanked his judges for promising him the conditional acquittal and advised his countrymen to care more for truth and knowledge than for anything else. He was not afraid of death that might be good for anything he knew.

Study the following passages carefully and

- a) Suggest a short and suitable title for each passage
- b) Make of summary of each passage in not more than one third of the original.

1. When I go into a stranger's library I wander round the book-shelves to learn what sort of a person the stranger is, and when he comes in I feel that I know the key to his mind and the range of his interests. A house without books is a characterless house, no matter how rich

the Persian rugs and how elegant the settees and the ornaments. The Persian rugs only tell you whether he has got money, but the *books tell you whether he has got a mind* as well. It is not the question of money that we don't buy books, I repeat that *books are the cheapest* as well as the best part of the *equipment of a house*. You can begin your library with the expenditure of a couple of shillings. Nearly all the best literature in the world is at your command at two shillings a volume for *five pounds* you get a *library of fifty books*. Even if you don't read them yourself, they are a *priceless investment*, for *your children*. What delight is there like the revelation of books, the sudden *impact of a masterpiece*, the sense of window flung wide open to the universe? It is these adventures of the mind, the joy of which does not pass away, that give *the adventure of life itself beauty and fragrance*.

2. Practically all the progress that man has made is due to the fact that he is mortal. *He has recognised that he is in this world only for a short while*, and this knowledge has been a goad to stimulate him to make diligent use of *whatever talents he is endowed with*. The *secrets of Nature* have been wrested from her ungrudging fingers by men who knowing they were mortal, have sought to comprehend the mysteries of the world around them *in the hope that knowledge might enable them*; if not to circumvent death, at least to *ameliorate the austerities of life for themselves and others*.

All our instincts and emotions are reinforced by death. *If we were not mortal, the paternal and maternal instincts would not dominate over lines so strongly as they do*. If we know that we should never die, we should have no desire for children to perpetuate our names and carry on the succession of the race. Thus, ultimately, we should arrive at a world without a child: *and a world without a child* would be a place in which there was *no call for some of the most beautiful emotions* to which the human soul can give expression and death lends a peculiar sanctity to human love. A man may love his books but *the love he bears his wife, his child-*

ren or his friends is something deeper and more sublime ; it is love intensified and purified by the thought that human life is a finite thing which may at any moment be touched by the finger of death.

3. The world of today is a world of specialization and therefore of dependence. Each nation is devoting itself closely to the production of a commodity or a set of commodities needed not only by it but also by the entire world.

In the age of specialization and of consequent dependence, if war breaks out and sets the whole world ablaze, it shall be deprived of those commodities which the world can otherwise, ill afford. The world is looking much smaller today than it previously did. Distance has been annihilated and the world has, therefore shrunk. It is through the radical improvement that has been brought about as a result of scientific inventions and discoveries.

War can no longer be localised. War, if it breaks out even in one of the remotest parts of the world, is sure to spread to distant regions and, therefore, to the entire world. It is, therefore, expedient or desirable that war should be prevented from spreading lest it might engulf the whole universe, destroying the entire structure of world civilization.

4. In any company there is always to be found one whose pride it is that he is different from his fellows. He is, we are to understand, being apart. However various and conflicting the views of others carrying to its final extreme the doctrine that the majority is always wrong, he is never happy unless he is a minority of one. At the first sign that he is attracting converts he instantly shifts his ground, lest his magnificent independence should be corrupted by what he regards as the degrading companionship of the herd. His principal source of unhappiness is that, in normal times the world, indifferant to his eccentricities, lightly passes him over as an affected freak ; none but those who are very easy game will flatter him by being startled or shocked.

But whenever public opinion is sharply divided into opposing camps he receives his reward. *Annual elections are for him an annual opportunity.* He has only to let fall some deliberately *fantastic opinion* to have it fiercely contested on every side. Eager canvassers labour to persuade him whom nothing, not even the thunderbolts of heaven itself can ever persuade into a stable conviction. He smiles upon them, his aloof, complacent, enigmatic smile. *What they ask, is the fault in their arguments?* But no; he does not care to find fault; *he agrees with no and with nothing*; he is not at all concerned with their fallacies what, then, is his attitude? they ask in despair. "My attitude," he replies, "is perfectly clear," and forthwith starts a red-ball rolling with some obscure suspicion, some dark hint, some wild theory more foolish and irrelevant than the last.

Against such as he there is *but one defence—to agree and pass on.* So long as any one stoops to argue with his perverse folly, he will never be made to believe that eccentricity is not independence, or that to differ is not always to be wise.

5. *Just as the beginning of friendship hazy, so it is ending. Many people slip in and out of friendship as easily as they would out of garments, but every one of us has had the experience of establishing at least one friendship which gave every prospect of being permanent, only to discover that fundamental difference of tastes, or point of view or interests or ideals, make true friendship impossible.*

When such a situation is realised by both parties, the dissolution of the tie is simple and natural, and occasion no bitterness of feeling. *The hard case is when one of the contracting parties is disappointed while the other is anxious to continue the relation.* In such cases how long is the agreement to friendship binding?

The answer can best be given in the form of advice. Keep your obligations in friendship scrupulously, but *never press your claims in friendship beyond the goodwill of your friend*

Watch for signs of restiveness, and be keen to *observe any clear indication that your friend is beginning to tire of the contract.*

If you cannot hold him by your own character and by proofs of your affections for him, do not try to hold to him by demands for his devotion. *To try to enforce a friendship is the surest way to kill it.*

6. *Race succeeds race, and dynasty follows dynasty like shadow-pictures on a moving film ; conquerors with their great armies fill for a moment the spot of light and pass away, to be followed by line after line of captives in chains, by women sitting with bowed heads weeping by the blackend ashes of their homes and crying. 'give me back my dead !' by the spectres of famine and disease and all the havoc and the horror that always have followed, and for ever or will follow the panoply and pomp of war. The painted glory of kings and emperors brightens for a moment the passing and they too pass away—out of the darkness into the light ; and out of the light back into the darkness again.*

Is there, then, nothing in all this mutability of thing that can stand secure ? Is there no single true ideal that *makes the life worth living* through ? My answer is "Yes". *There is the spirit of justice*, and it lies with us to see that *shall be preserved and shall remain*, though *the civilization as we know them to-day shall crumble into dust*, and the great citics of the earth shall return once more to the waste place from which they sprang. *To the Romans Justice was a goddess*, and surely she may, without treason to our faith, remain a goddess still, the goddess, whose symbols are known to all, a throne *that tempests cannot shake*, or pulse *that passion cannot stir*, eyes that are blind to all feelings of favour or ill will, and *the sword that falls on all offenders with equal certainty* and impartial strength.

7. *People moan about poverty as a great evil ;* and it seems to be an accepted belief that if people only had plenty of money, they would be happy and useful and get more out of life. As a rule *there is more genuine satisfaction in life and*

more obtained from life *in the humble cottages of the poor man* than in the palaces of the rich. I always pity the sons and daughters of rich men, who are attended by servants, and have governesses at a latter age; at the same time I am glad to think that they *do not know what they have missed*.

It is because I know how sweet and happy and pure *the home of honest poverty* is, how free from perplexing care and *from social envies and jealousies—how loving and united*, its members are in the common interest of supporting the family that I sympathise with the rich man's boy and congratulate the poor men's son. It is for these reasons that *from the ranks of the poor so many strong, eminent, self-reliant men have always sprung* and always must spring. If you will read the list of the 'Immortals who were not born to die,' you will find that most of them have been poor.

8. *The value of University Educational purposes lies not principally in its examinations, not even wholly in its teaching, however admirable that teaching may be. It lies, and must lie, in the collision of minds between student and student. We learn at all times of life, but perhaps most when we are young, as much from our contemporaries as from anybody else, and when we are young we learn from our contemporaries what no profeseor, however eminent, can teach us. Therefore it is that while I admire the lives—admirable beyond any power of mine to express my admiration—the lives of those solitary students who under great difficulties, come up to Edinburgh or some other University, and, without course with their fellows, doggedly and perseveringly pursue their studies very often under most serious pressure of home difficulties—their course, however, admirable, is not the course which can give them to the fullest those great advantages which are possessed by those whose lot is more happily cast than theirs. I, therefore associate myself with what Lord Rosebury said as to atheletics. I do not think that the atheletic movement has been overdone. I believe on the contrary, that the intercourse between students which it has produced, the organisation to which it has given birth, and the good fellowship which it has secured, are of infinite educational*

value.

9. To my mind the only sensible reason for *reading anything is because we enjoy it or hope to enjoy it*. Of course, pleasure covers a whole variety of feelings and shades of feeling. But it is my strongest belief about reading that one *should read only what one likes*, and because one likes it. I am talking, of course of our private reading. When we are studying special subjects, or working for examinations, we obviously have to read a good deal that we would not choose to read in other circumstances.

It may seem odd to have to insist that one should only read because one liked it; but people read for such a queer variety of reasons. *There are people who read a book, not because they enjoy the book, but because they want to be able to say that they have read it*. They want to be in the skim. Ten to one, when they read a book for those reasons they only swim through it because they really want to do is to be able to talk as if they had read it. *There are people who set themselves down to read a book because they think it will do them good. They make a duty of it, a kind of penance*. Sometimes they go so far as to set themselves to many pages at a time. *If it is some kind of technical book which they are reading in order to improve their knowledge, well and good, But if it is a novel, or a poem, or any part of what we call English Literature then the person who is reading it in this way is wasting his or her time*.

10. *What are the supreme values of life?* I am not now thinking of what religion would say on this point; but what the best of our human wisdom has said about it. It is an old story now, as old as Greek Philosophy. *In life there are things which are valuable as means to ends*, fire is valuable because of a hundred things that can be done with it. Who can warm ourselves, cook, melt iron ore and so on. *But there are some things which are valuable in themselves*. These are commonly called *ultimate values are three—the good the true and the beautiful*. A good deed is its own justification. An act of courage, or sacrifice, is worth performing for its own sake, even though it fails in its immediate object. *Goodness, that is, is an end in itself. If you are good only because it pays to be good, if you are honest only because it does not pay to be dishonest, that is not goodness*

It is just business. You are only good for its own sake and without hope of reward. In the same way, *truth is worth seeking for its own sake*; and you will never find the truth if you are not looking for it for its own sake. If you are seeking it because it is going to be useful to you, you are going to find something else which may be useful but will not necessarily be truth. Only a disinterested science can establish truth. *It is the same with beauty.* A beautiful, is worth possessing or creating just because it is beautiful and it needs no other reason for existing. *It is its own justification.* Goodness, truth, beauty, these things *have an absolute worth*, a worth in themselves without respect to any thing else; *and these are, therefore holy* and are not to be thrown to the dogs; pearls that must not be tossed into the swine trough.

Summarise the following passage and suggest a suitable title for each passage:—

1. The ultimate goal of machine production—from which it is true, we are yet far removed—is a system in which everything uninteresting is done by machine, and human beings are reserved for the work involving variety and initiative. In such a world the work will be less boring and depressing than it has been at any time since the introduction of agriculture. In taking to agriculture mankind decided that they would submit to monotony and tedium in order to diminish the risk of starvation. When men obtained their food by hunting, work was a joy, as one can see from the fact that the rich still pursue these ancestral occupations of amusement. But with the introduction of agriculture mankind entered upon a long period of meanness and misery from which they are only now being freed by the beneficent operation of the machine. It is all very well for sentimentalists to speak of contact with the soil, but one desire of every young man in country side is to find work in town where he can escape from the slavery of wind and weather and the solitude of dark winter evenings into the reliable and human atmosphere of the factory and the cinema.

2. The essential qualities for a man of business are of

a moral nature. These are to be cultivated first. He must learn betimes to love truth. That same love of truth will be found a potent charm to bear him safely through the world's entanglements—I mean safely in the worldly sense. Besides, the love of truth not only makes a man act with more simplicity, and, therefore, with less chance of error; but it conduces to the highest intellectual development. The correspondences of wisdom and goodness are manifold: and that they will accompany each other is to be inferred not only because men's wisdom makes them good, but also because their goodness makes them wise. Questions of right and wrong are a perpetual exercise of the faculties of those who are solicitous as to the right and wrong of what they do and see. What has just been said of the love of truth applies also to other moral qualities. Thus, charity enlightens the understanding quite as much as it purifies the heart. And, indeed, knowledge is not more girt about with power than goodness is with wisdom.

3. To have a second language at your disposal, even if you only know it enough to read it with pleasure, is a sensible advantage. Our educationists are too often anxious to teach children so many different languages that they never get far enough in any one to derive any use or enjoyment from their study. The boy learns enough Latin to detest it; enough Greek to pass an examination; enough French to get from Calais to Paris; enough German to exhibit a Diploma; enough Spanish or Italian to tell which is which; but not enough of any to secure the enormous boon of access to a second literature.

Choose well, choose wisely and choose one. Concentrate upon that one. Do not be content until you find yourself reading in it with real enjoyment. The process of reading for pleasure in another language rests the mental muscles: it enlivens the mind by a different sequence and emphasis of ideas. The mere form of speech excites the activity of separate brain cells, relieving in the most effective manner the fatigue of those in hackneyed use. One may imagine that a man who blew the trumpet for his living would be glad to play the violin for his amusement.

So it is with reading in another language than your own.

4. Regularity, order, and prompt obedience to command, are qualities which, in modern armies, are of more importance towards determining the fate of battles than the dexterity and skill of the soldiers in the use of their arms. But the noise of firearms, the smoke, and the invisible death to which everyman feels himself every moment exposed as soon as he comes within cannon—shot, and frequently a long time before the battle can be well said to be engaged, must render it very difficult to maintain any considerable degree of this regularity, order, and prompt obedience even in the beginning of a modern battle. In an ancient battle there was no noise but what arose from the human voice, there was no smoke, there was no invisible cause of wounds or death for every man, till some mortal weapon was near him. In these circumstances, and among troops who had some confidence in their own skill and dexterity in the use of their arms, it must have been a good deal less difficult to preserve some degree of regularity and order not only in the beginning but through the whole progress of an ancient battle, and till one of the two armies was fairly defeated. But the habit of regularity, order, and prompt obedience to command, can be acquired only by troops which are exercised in great bodies.

5. There are two considerations which deserve at least a word in any discussions of the future of the Indian theatre. The first is the rapid development of the cinema as a competitor for popular favour. At first, in the early flush of the cinematic triumph, people—some of whom might have been expected to know better—prophesied the extinction of the theatre. It is now clear that though here and there the theatre may be affected, the cinema can never hope to replace the stage and elbow it out of existence. Experience in the west has shown that the stage will always be required as a feeder to the studio. For the technique is different, and great stage actors have always, to their disgust, discovered that film is at best only a second best to them; it cannot mean to them what the stage means. Something is lacking in human touch. In the theatre heart responds to heart, the mind acts no

mind in a way unknown to the cinema.

Thus the theatre is in no danger of extinction. On the other hand, the rivalry of the screen ought to and will put the theatre to a new test to give it a new stimulus that may well lead to still higher planes of artistic achievement.

Finally, a word about what a national language, spoken, written and thought, might do for the theatre in India. With the new awakening in social life, the need for a common tongue is being increasingly felt. Much work is being done to hammer out a common linguistic medium. The day when it is accepted will be a great day for the Indian Theatre, as it will be for all art in the country. But the theatre, because its life-blood is the spoken word, will gain most. With a common tongue, with a live national consciousness, the theatre will come into its own as a definite instrument of national unity, reflecting the national mind, interpreting the national heart and dreaming national dreams for future.

6. "He called to his presence a royal council, and when the nobles and ministers were all assembled, he told them his whole mind and asked their advice. 'It may be', said he gently, ending his statement, 'that my longing desire, and also my weariness obscure my judgement. Well do I know that from the voice of many in conference truth is brought forth'. As the king ceased speaking, there arose the sound of a restrained resonance as of many talking softly together. The nobles and the Brahmins the ministers and the great citizens, discussed quietly among themselves the new proposal. At last, having come to common decision, they appointed their own spokesman and announced to Dasaratha their sympathy and agreement with all his wishes. And when the whole assembly, at the end of this address, raised their clasped hands together to their heads like so many lotuses, in token of their acquiescence the king felt inexpressible relief and joy. He sent messengers for Rama, summoning him to appear before the council and there, receiving homage from him, acquainted him with the intention of installing him on the morrow as his immediate successor".

7. To you who have received your degrees this afternoon will go forth the congratulations and good wishes of every one of us. Do not, however, forget the significance of this function. Today you have reached the first milestone of your long and arduous journey in life, not always pleasant, and very often making large demands upon human patience. The responsibilities of public life, political contests, social injustice and iniquities, and economic conflicts between competing interests will claim the attention of some of you. To others may fall the less showy but more beneficent work of social service. Whatever the sphere of life in which you may be called upon to play your part, the eyes of your University will always be upon you. You can add to her pride or put her to shame by your conduct and action. In the midst of temptations that will surround you in real life, and in the midst of the conflicts that you will have to face, let the rule of enlightened conscience and loyalty to your convictions guide your path.

8. Life has not been for me a dreamy thing. Then practised activity, I have mixed with my fellows; I have taught, worked, organised, directed. I have watched men and boys; I have found infinite food for mirth, for interest, and even for grief. But I have grown to feel that the ambitions which we preach and the success for which we prepare are very often nothing but a missing of the simple road, a troubled wandering among thorny bypaths and dark mountains. I have grown to believe that the one thing worth aiming at is simplicity of heart and life, that one's relations with others should be direct and not diplomatic; that power leaves a bitter taste in the mouth; that meanness and hardness and coldness are the unforgivable sins; that pleasure exists not in virtue of material condition but in the joyful heart; that the world is the secret of happiness, and many other things which seem, as I write them down, to be dull and trite commonplaces, but are for me the bright jewels which I have found beside the way.

9. The short story has firmly established itself as a favourite form in modern literature. Its immense vogue is the result of many co-operating causes; among the rush of modern

life which has made man impatient of those great still books (as Tennyson called them) over which readers were glad to linger in more leisurely ages, and the enormous development of the magazine, in which a large field is naturally afforded for tales, complete in a single number. So popular, indeed, has the story become that extra-ordinary claims are at times put forth in its behalf. We are even told that it is the coming form of fiction and that ultimately it will displace the novel entirely. Such claims, however, may be safely set aside. The story is not in the least likely to displace the novel, for the very good reason that it cannot meet the novel on the novel's own ground, or do precisely what the novel does. It cannot, for instance, exhibit life in its variety and complexity, for this needs a larger canvass than the story provides. Nor, for the same reason, can it deal with the evolution of character which is one of the most important problems of modern prose fiction.

10. Shortly after he had been made emperor, Napoleon visited one day a small village in the neighbourhood of Paris. He entered the cabin of a poor old woman who had no idea who her visitor might be. Napoleon made all sorts of kindly enquiries of her and she in return told him frankly the story of her poverty and toils, her anxiety for her children, and her husband's failure to obtain work. In the end Napoleon asked, "How much money do you want to make yourself perfectly happy?" "Ah, Sir," she replied, "I am afraid I shall want a great deal." "But how much?" Napoleon persisted. She replied, "Oh Sir, I should want as much as 400 francs. But what chance is there of a poor old woman like me having 400 francs?" The emperor caused an attendant to pour into her lap 3000 francs in glittering gold. Then she said, "Ah, Sir, this is too much. And yet you do not look as if you could make fun of a poor woman's feelings." "No," replied Napoleon in his most gentle accents, "the money is all yours you can now rent a piece of ground with it and purchase a flock of goats. And I hope you will so bring up your children as to make them a credit to yourself and to France."

11. During the American war, the captain of a little

band of soldiers was giving orders to those under him about a heavy beam that they were endeavouring to raise to the top of some military works which they were repairing. The weight was almost beyond their power to raise, and the voice of the superintendent was often heard shouting, "Heave away! There it goes! Heave ho!"

An officer, not in military costume, was passing, and asked the superintendent why he did not render a little aid. The latter, astonished, turning round with all the pomp of an emperor, said, "Sir, I am a corporal!"

"You are, are you?" replied the officer, "I was not aware of that;" and taking off his hat he bowed, saying, "I ask your pardon, Mr. Corporal."

Upon this he dismounted, and pulled till the sweat stood in drops on his forehead. And when the beam was raised, turning to the little great man, he said,

"Mr. Corporal, when you have another cominander-in-chief, and I shall gladly come to help you a second time."

12. We are in the world like men playing at tables, the chance is not in our power, but to play it is; and when it is fallen we must manage it as we can, and let nothing trouble us; but when we do a base action or speak like a fool, or think wickedly: these things hath God put into our powers; but concerning those things which are wholly in the choice of another, they cannot fall under our deliberation, and, therefore, nither are they fit for our passions. My fear may make me miserable, but it cannot prevent what another hath in his power and purpose: and prosperities can only be enjoyed by them who fear not at all to lose them; since the amazement and passion concerning the future takes off all the pleasure of the present possession. Therefore if thou hast lost thy hand, do not also lose thy constancy: and if thou must die a little sooner, you do not die impatiently. For no chance is evil to him that is content, and to a man nothing miserable, unless it be unreasonable.

No man can make another man to be his slave, unless he hath first enslaved himself to life and death, to pleasure or pain, to hope or fear; command these passions, and you are freer than the Partain Kings.

13. Liberty is not a personal affair only, but a social contract. It is an accommodation of interests. In matters which do not touch anybody else's liberty, of course. I may be as free as I like. If I choose to go down the Strand in a dressing gown, with long hair and bare feet, who shall say me nay? You can have liberty to laugh at me, but I have liberty to be indifferent to you. And if I have fancy for dyeing my hair or waxing my moustache (which heaven forbid) or wearing a tall hat, a frock coat and sandals or going to bed late or getting up early, I shall follow my fancy and ask no man's permission.....

In all these and a thousand other details you and I please ourselves to ask no one's leave. We have a whole kingdom in which we rule alone, can do what we choose, be wise or ridiculous, harsh or easy, conventional or odd. But directly we step out of that kingdom, our personal liberty of action becomes qualified by other people's liberty.

14 Climate influences labour not only by enervating the labourer or by invigorating him, but also by the effect it produces upon the regularity of his habits. Thus we find that no people living in a very northern altitude have ever possessed that steady and unflinching industry for which the inhabitants of more temperate regions are remarkable. In the more northern countries the severity of the weather, and, at some seasons, the deficiency of light, render it impossible for people to continue their usual out-of-door employments. The result is that the working classes, being compelled to cease from their ordinary pursuits, are rendered more prone to desultory habits, the chain of their industry is, as it were, broken, and they lose that impetus which long continued and uninterrupted practice never fails to give. Hence there arises a national character more fitful and capricious than that possessed by a people whose climate permits the regular exercise of their ordinary industry.

15. It is almost a definition of a gentle man to say that he is one who never inflicts pain. The description is both refined and as far as it goes, accurate. He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him, and he concurs with their movements rather than take the initiative himself. His benefits may be considered as parallel to what are called comforts or conveniences in arrangements of personal nature, like an easy chair or a good fire which do their part in dispelling cold and fatigue, though nature provides means both of rest and animal heat without them. The true gentleman in like manner carefully avoids whatever may cause a jar and jolt in the minds of those with whom he is cast; all clashing of opinions, collision of feelings, and restraint, or suspicion, or gloom or resentment; his great concern being to make every one at their ease and at home. He has his eyes on all his company, he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd; he can recollect to whom he is speaking; he guards against unreasonable allusions, or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favours while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort, has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for argument, or sinuates evil which he dare not say out.

16. The man whose speech is hard and bitter tells the world very plainly that in his heart there is hardness and bitterness, while the one whose speech is kindly and sympathetic declares just as plainly that in his heart there is human sympathy and kindness. Naturally we are being judged by what we say. Are we content to have it so? Are our words worthy of our heart? Impure speech tells of impure thoughts, the sarcastic fling against the absent one speaks very clearly concerning the attitude towards that one sometimes we are better than our speech; if so, we had better change our

utterances to represent our real selves more worthy, unless we are content to have people think less of us than we deserve, whether we realise the fact or not, it remains true, "Our speech *betrayeth* us". But when we are conscious of being under observation we may disguise our real sentiments, and what we say may be intended rather to conceal than to reveal what we are thinking, but when we speak freely and naturally what we say declares very plainly what we feel.

17 Our ancestors had great difficulty in procuring books. Ours now is what to select. We must be careful of what we read. There are, indeed, books and books; there are books which as Lamb, said, are not books at all. There are many books to which one may apply, in the sarcastic sense, the ambiguous remark which Lord Beaconsfield made to an unfortunate author, 'I will lose no time in reading your book. Others are more than useless and poison the mind with suggestion of evil. Few, perhaps, realise how much the happiness of life, and the formation of character, depend on a wise selection of the books we read. Many are debarred from attempting what are called 'stiff books' for fear they should not understand them; but there are few who need complain of the narrowness of their minds, if they would do their best with them.....It is one thing to own a library; it is quite another to use it wisely. Books, we know, are almost innumerable; our hours for reading are, alas, very few. And yet many people read almost by hazard. They will take any book they chance to find in a room at a friend's house; they will buy a novel at a railway stall if it has an attractive title; in some cases even the binding effects their choice. The selection is, no doubt, far from easy. It is often said that, in reading, every one must choose for himself. But this reminds one of the recommendation to go into the water till you can swim.

18. Sure, life ought to be teaching us many things from day to day as it hurries past us: things, too, of very great meaning and importance. If we are not getting wiser as the days go by it would seem as if it must be a very serious matter indeed. If we are not getting wisdom all the other

things that we may be getting must surely be of trifling moment. But what is wisdom that may be thought as the very supreme thing in life? It cannot be merely a getting together of any great mass of facts, no matter of what importance they may be. It cannot be the acquiring of some special skill or aptness or ability or efficiency for the doing of the things that life presents to us. One might come to be very clever, capable, efficient, and yet not be very wise.

The real wisdom must surely be some special gift for seeing the right relationship of things; some special ability to understand the true meaning of life and of the things that happen in it; some deep insight into reality that will enable us to put things about where they belong. The man who is spending his days in a mad, feverish, haste to be rich cannot be a wise man, for that, manifestly, is not what life is for. The man, who shuts his eyes and his soul to all beauty and joy and gladness of life must surely be a fool, for what has life given all these for things if not for our delight and use? And if life is not giving us the wisdom of a broadening vision and a deepening insight, what is it giving us that is worthwhile.

19. Let every man who loves his country strive with his whole heart to raise the thought and conscience of the nation to a new appraisal of the spiritual values, that he may trust more and prize more the unseen power of faith and honesty and goodwill.

Everything we have gained in the two or three hundred thousand years of man's life on earth has been the result of his age-long struggle to realise God in his own soul. The measure of civilisation is the measure of this realisation. There would be no justice, no virtue, no love in the world without it. It is this that moves men to heroism and to the purest patriotism. To forget this is to forget the very dynamics of human prosperity and happiness. In our effort to extricate ourselves from present difficulties we have set up machinery-political, economic and social, colossal and complicated beyond all experience. I wonder whether we are not

thinking too little of spiritual energy? No one of these experiments, nor all of them together, goes to the root of the trouble. At best it is only first aid. The malady is one of the spirit and the cure can be only of the spirit.

I have often wondered how I, so small a unit in the world of humanity, could help in our present distress. There is one way we call for leadership. There is only one leadership equal to the task. And it is given to no one man. It is the leadership that comes out of the willing heart of the many. Whatever else is right or wrong, wise, or unwise. This is right and this is wise. There is no risk in this. Let us try it. Let everyman who loves his country strive with his whole heart to raise the thought and conscience of the nation to a new appraisal of spiritual values, that we may trust more and prize more the unseen powers of faith, honesty, and goodwill.

20 As long as you are journeying in the interior of the Desert you have no particular point to make for as your resting place. The endless sand yields nothing but small stunted shrubs; even these fall after the first two or three days, and from that time you pass over broad plains—you pass over newly reared hills—you pass through valleys dug out by the last week's storm, and the hills and the valleys are sand, sand, sand, still sand, and only sand, and sand and sand again. The earth is so samely, that your eyes turn towards heaven—towards heaven, I mean in the sense of sky. You look to the sun for he is your task-master, and by him you know the measure of the work that remains for you to do. He comes when you strike your tent in the early morning and then for the first hour of the day, as you move forward on your camel he stands at your near side and makes you know that the whole day's toil is before you; then for a while and a long while, you see him no more, for you are veiled and shrouded and dare not look upon the greatness of his glosy, but you know where he strides overhead, by the touch of his flaming sword. No words are spoken, but your Arabs moan, your camels sigh, your skin glows, your shoulders ache, and for sights you see the pattern and the web of silk that veils your eyes, and the glare of the outer light Time labours on—your skin glows, your shoulders ache, your

Arabs moan, your camel's sigh, and you see the same pattern in the silk, and the same glare of light beyond, but conquering time marches on, and by and by the descending sun has compassed the heaven, and now softly touches your right arm and throws your lank shadow over the sand right along on the way for Persia. Then again you look upon his face, for his power is all veiled in his beauty, and the redness of flames has become the redness of roses; the fair, wavy cloud that fled in the morning now comes to his sight once more, comes blushing, yet still comes on, comes burning with blushes, yet comes on and clings to his side.

21 The Buddhist bible tells the story of the Buddha's time of temptation when he was living as a hermit on the Mount of Snow. One day at the hour of dawn, he was sitting in meditation when he heard a strange, sweet song. As he listened wonder and joy crept into his heart, for in the notes of the melody was slowly unfolding the plan of salvation. Suddenly it ceased. In vain he waited. All was silence, Hurrying to the edge of a precipice he passed into the mists of the valley and there saw a horrible demon who turned a taunting face towards the disappointed and anxious prophet. Earnestly the Buddha begged for the remainder of the song, but the demon said that he could sing no more until his hunger was satisfied with human flesh and his thirst with human blood. Then he would sing the mystic plan, until the knowledge of salvation had reached all mankind.

The Buddha's dearest vision that he himself shou'd bring the message to the world faded into nothingness, and eagerly he cried, "Satisfy thy hunger with my flesh, and quench thy thirst with my blood, but continue thy song till every soul is saved!" and casting off his robe he sprang from the rock. A sudden gleam of sunshin lighted the valley and touched the waters of the pool where was floating a lotus with spreading leaves and one unopened bud. As the holy prophet fell through the air the bud burst suddenly into bloom and on its snowy petals sank the one who was to give to more than one-third of the world a faith far better than any they had known.

The raised centre of the lotus, even now, is called

utena, which means 'Seat', and lotus blossoms, either natural or artificial, are always before every Buddhist shrine.

22 The real difference between the optimist and, shall we say, the pessimist, is that, on the whole, the former feels that life—for experience and for some definite reason you can give—is worth while. The other individual, sometimes with a very fine irony and sarcasm, considers on the whole that life is not worthwhile.

There are three ways of examining the possibilities that can be set up by the denial of life and the feeling that it is not worth while. There is, firstly, your own attitude to life; secondly, there is your attitude to life with regard to the social state in which you may be; and thirdly there is your relationship—which has in the past twenty years been somewhat forgotten—to the universe or to God. These three reasons, if studied for a moment, will show us very quickly whether there is any kind of reason for supporting belief in that curious adventure in which we are concerned.

There has never been a time when so much of the world has been so actively alive. You see, for example, the crusade against slums. Now it seems that the whole world is aware that it must do something about its destiny. That is one reason why I am an optimist. Religion seems to be at the heart and the base of every single question. I believe people are more honest about religion than ever before. That is a good reason for optimism. Looking back and looking forward, and taking a long enough reach. I defy any one, who really studies history and the testimony of the wise men who have lived, to deny that life is an experience it is fortunate to have.

23 It is the peculiar glory of great literature that it lasts much longer than kings and dynasties. History bears witness to the power of the human spirit, which endures longer than dynasties or creeds. The political world of Homer is dead while his song is living today. The splendour of Rome has vanished but the poetry of Virgil is yet vital. The dreams of Kalidasa still move us like the cry of a living

voice, with their poignant sense of tears in human relations, while the Ujjain of which he was the ornament has left her memory in his keeping. The great mediaeval potentats are forgotten, but the song of Dante is still cherished, and the Elizabethan age will be remembered as long as the English language lives on account of its Shakespeare. When our lords and leaders pass into ohlvion, Tagore will continue to enchant us by his music and poetry ; for though he is an Indian, the value of his work lies not in any tribal or national characteristics but in those elements of universality which appeal to the whole world. He has added to the sweetness of life, to the stature of civilization.

24. There are few men who realise the powers which are latent in them. They see others do wonderful things, but they never think that possibly. Providence has equipped them for much greater deeds. This is manifested in rather startling fashion whenever there occurs a revolution. The leaders, when the conflict begins, may be all killed off, but then there arise others who were previously unknown and they reach heights of leadership which no one dreamed they could by any possibility attain. Some of our greatest story-tellers, our greatest statesmen, our greatest orators, our greatest poets have sprung out of most unpromising soil.

There are probably depths of thought and power of action which have not yet had even partial expression, and the future may be vastly different from what we picture it. According to common belief the vast bulk of mankind are very humdrum stuff. When danger or opportunity prseents itself, there come heroes and greatmen who are very far from humdrum. Do not blunder ; there are in humanity even now all the great leaders, all the great men and women of every desired type which the age demands, if only their ability is allowed to develope. Are we doing what we can to develope that of those around us ?

Letter Writing

A letter is a written communication ; it should have the qualities of personal talk and its purpose, besides giving information, should be to give pleasure. A good letter written by you shows the kind of man you are—it clearly reflects your personality. Letter-writing is an art and it has got to be cultivated. You should read letters written by great men like Chesterfield, Keats and Browning. A good letter is always characterised by the writer's exquisite personality, his sense of humour, and his pleasant and lively style. Whatever you write should be brief, simple and coherent. You have to avoid imitating the style of writing letters which are generally formal, serious, dull and boring. You are not expected to give details about your health or about the health of the addressee, e.g., *I am quite well and wish you to be in the same state*. Remember that letters in English are written in an informal, lively and delightful manner.

TYPES OF LETTERS

- A. Private Letters,
- B. Business Letters and Applications,
- C. Social Letters and Invitations.

A. PRIVATE LETTERS

Letters that are written to friends, relatives, acquaintances and members of our family about personal, domestic or family matters are known as *private* or *personal letters*. These letters are written in an informal, lively and interesting style. They are generally characterised by some lively and charming details and a gleam of humour. A personal letter is nothing but the reproduction of the actual, informal talk

of the writer. Thus it mirrors the personality of the writer.

The Parts of a Personal Letter:

1. Address of the sender and date,
2. Salutation,
3. Body,
4. Subscription and the name of the sender.

1. Address of the sender and date:

In a private letter the address of the sender is written in the extreme right-hand top.

For example :

Nishat Manzil,
Zaina Kadal,
Srinagar.

Or

Sabzi Mandi,
Sopore,
Kashmir.

The date is written just below the address in one of the following ways :--

March 15, 1957.

15th March, 1957.

The 15th of March, 1957.

Thus the address of the sender and the date may be written in this way :

Residency Road,
Srinagar,
Kashmir.
15th March, 1957.

(Observe that each line of the address ends with a comma and the last line with a full stop.)

2. Salutation.

The salutation varies with the degree of personal intimacy or affection that exists between the writer and the addressee.

(i) All relatives should be addressed as 'My dear——.' The relationship with those who are older than the writer must be indicated as 'My dear Father, or My dear Aunt'. Relatives younger than the writer may be addressed by their names, as 'My dear Choni,' or 'My dear Habib.'

(ii) Friends should be addressed as 'My dear Javid' or 'Dear Hussain,' or 'Dear Friend'. Less intimate friends may be addressed as 'My dear Shahid' or 'My dear Harnam'.

(iii) Acquaintances should be addressed as 'Dear Mr. Sharma', or 'Dear Mrs. Ikram'.

(iv) Strangers should be addressed as 'Sir' or 'Dear Sir,' or 'Dear Madam.'

(v) Teachers, professors, or persons higher in rank and age, may be addressed as 'Sir', or 'My dear professor,' or 'My dear captain'.

2. THE BODY OF THE LETTER.

This brings us to the body of the letter. You should open the subject straightway and always avoid starting it with such usual and formal sentences as :

Received your kind letter and was very glad to read its contents

At the same time you should avoid being pedantic or artificial. You should try to be natural, lively and spontaneous. You should imagine, while writing a letter, that you are talking to your relative or friend face to face with him or her, in an informal and frank manner. Your letter should have an intimate touch and a sense of humour. It should be entertaining, amusing and delightful.

The letter may be closed with such expressions of regard as :-

With best wishes, I am
(or) With love, I am
(or) With kind regards, I am.....

4. Subscription.

Like the salutation the subscription of a letter varies with the degree of personal relationship or intimacy between the correspondents.

(i) In letters to relatives the subscription should be 'Yours affectionately,' or 'Yours very affectionately,' or, 'Your most affectionate son, brother, cousin or nephew etc.'

(ii) In letters to intimate friends the subscription should be 'Yours most (or very) sincerely', or 'Your sincere friend'. In letters to less intimate friends and acquaintances we should write 'Yours truly' or 'Yours sincerely'.

(iii) The subscription in letters to strangers should be 'Yours truly', followed by the writer's full name.

(iv) In the case of persons higher in rank and age you should write 'Yours very sincerely', or 'Yours respectfully'.

The correct form of a private letter is shown below :-

	Address of the sender and date

Salutations,	

Body of the letter	

	Subscription and Signature

SPECIMEN LETTERS

(The Earl of Chesterfield writes a letter to his son)

Spa,

25th July, 1741.

Dear Boy,

I have often told you in my former letters (and it is most certainly true) that the strictest and most scrupulous honour and virtue can alone make you esteemed and valued by mankind; that parts and learning can alone make you admired and celebrated by them: but that the possession of lesser talents was most absolutely necessary towards making you liked, beloved and sought after in private life. Of these lesser talents good breeding is the principal and most necessary one, not only as it is very important in itself but as it adds great lustre of the more solid advantages both of the heart and the mind. I have often touched upon good breeding to you before; so that this letter shall be upon the next necessary qualification to it, which is a genteel, easy manner, and carriage, wholly free from those odd tricks, ill habits, and awkwardnesses, which even many very worthy and sensible people have in their behaviour. However trifling a genteel manner may sound, it is of very great consequence towards pleasing in private life, especially the women: which one or other, you will think worth pleasing; and I have known many a man from his awkwardness, give people such a dislike of him at first, that all his merit could not get the better of it afterwards. Whereas a genteel manner prepossesses people in your favour, bends them towards you and makes them wish to like you. Awkwardness can proceed from two causes: either from not having kept good company or from not having attended to it. As for your keeping good company, I will take care of that; do you take care to observe their ways and manners and to form your own opinion upon them. Attention is absolutely necessary for this, as indeed it is for everything else; and a man without attention is not fit to live in the world. When an awkward fellow first comes into the room, it is highly probable that his sword gets between his

legs, and throws him down, or makes him stumble at least when he has recovered from this accident, he goes and places himself in the very place of the whole room where he should not; then he soon lets his hat fall down; in taking it up again throws down his cane; in recovering his cane, his hat falls a second time; so that it is a quarter of an hour before he is in order again.... All this, I own, is not in any degree criminal; but it is highly disagreeable and ridiculous in company, and ought most carefully to be avoided by whoever desires to please.

From this account of what you should not do, you may easily judge of what you should do; and a due attention to the manners of people of fashion and who have seen the world, will make it habitual and familiar to you.

There is likewise an awkwardness of expression and words, most carefully to be avoided; such as false English, bad pronunciation, old sayings, and common proverbs; which are so many proofs of having kept bad and low company. For example, if, instead of saying that tastes are different, and that every man has his own peculiar one, you should let off a proverb, and say, that what is one man's meat is another man's poison; or else, Every one as they like, as the good man said when he kissed his cow; everybody would be persuaded that you had never kept company with anybody above footmen and house-maids.

Adieu! Direct your next to me.....; and take care I find the improvements I expect, at my return.

2. (The following is a letter written by William Cowper to one of his friends)

Oct. 14, 1779.

My dear friend,

I wrote my last letter merely to inform you that I had nothing to say, in answer to which you have said nothing. I admire the propriety of your conduct though I am a loser by it. I will endeavour to say something now, and shall hope something in return.

I have been well entertained with Johnson's biography, for which I thank you: with one exception, and that a swinging one. I think he has acquitted himself with his usual good sense and sufficiency. His treatment of Milton is unmerciful to the last degree. He has belaboured that great poet's character with the most industrious cruelty. As a man he has hardly left the shadow of one good quality. Churlishness in his private life, and rancorous hatred of everything royal in his public, are the two colours with which he has smeared all the canvas. If he had any virtues, they are not to be found in the Doctor's picture of him, and it is well for Milton that some sourness in his temper is the only vice with which his memory has been charged; it is evident enough that if his biographer could have discovered more, he would not have spared him. As a poet, he has treated him with severity enough, and has plucked one or two of the most beautiful feathers out of his Muse's wing, and trampled them under his great foot. He has passed sentence of condemnation upon *Lycidas*, and has taken occasion from that charming poem, to expose to ridicule (what is indeed ridiculous enough) the childish prattlement of pastoral composition, as if *Lycidas* was the prototype and pattern of them all. The liveliness of the description, the sweetness of the numbers, the classical spirit of antiquity that prevails in it, go for nothing. I am convinced, by the way, that he has no ear for poetical numbers, or that it was stopped by prejudice against the harmony of Milton's. Was there ever anything so delightful as the music of the *Paradise Lost*? It is like that of a fine organ; has the fullest and deepest tones of majesty, with all the softness and elegance of the Dorian flute, variety without end and never equalled, unless perhaps by Virgil. Yet the Doctor had little or nothing to say upon this copious theme, but talks something about the unfitness of the English language for blank verse, and how apt it is, in the mouth of some readers, to degenerate into declamation.

I could talk a good while longer, but I have no room; our love attends you.

Yours affectionately,
W. C.

3. (Thomas Gray to his friend, Mason.)

Bloomsbury,
July 23, 52.

Dear Mason,

I was alarmed to hear the condition you were in when you left Cambridge, and though Mr. Brown had a letter to tell him that you were mending apace while I was there, yet it would give me great pleasure to hear more particularly from yourself how you are. I am just settled in my new habitation in Southampton Row; and, though a solitary and dispirited creature, not unquiet, nor wholly unpleasant to myself. The Museum will be my chief amusement. I this day passed through the jaws of a great leviathan, that lay in my way, into the belly of Dr Templeman, Superintendent of the reading-room, who congratulated himself on the sight of so much good company. We were—a man that writes for Lord Royston; a man that writes for Dr Barton of York; a third that writes for the Emperor of Germany, or Dr Pocock: for he speaks the worst English I ever heard; Dr Stukely, who writes for himself, the very worst person he could write for; and I, who only read to know if there were anything worth writing, and that not without some difficulty. I find that they printed one thousand copies of the 'Harleian Catalogue', and have sold four score; that they have £900 a year income, and spend £1300, and that they are building apartments for the underkeepers. So I expect in winter to see the collection advertised, and set to auction.

Have you read the Clarendon book? Do you remember Mr. Cambridge's account of it before it came out; how well he recollected all the faults, and how utterly he forgot the beauties? Surely the grossest taste is better than such a sort of delicacy.

The invasion goes on as quietly as if we believed every Frenchman that set his foot on English ground would die on the spot, like a toad in Ireland; nobody but I and Forbes are in a fright about it; by the way, he goes to church not for the invasion but ever since his sister, Castlecomer, died, who was the last of the brood.

Moralise upon the death of my Lady Essex, and do write the me soon, I for I am ever yours.

I have not a frank in the world, nor have I time to send to Mr Fraser.

4. (A letter to your father telling him that you wish to continue your studies upto to B. A.)

Srinagar.
April 10, 1956.

My dear father,

Our examination is just over and the result will be announced by the middle of this month. As I have already informed you I have done well and hope to get through the examination with credit. But the problem that confronts me now is whether I should go in for further studies or not. You have asked me to discontinue my studies after passing the Intermediate examination. But, father, may I know what I can do after giving up my studies?

Now-a-days passing the Intermedaite examination does not count as a qualification at all. Obviously I shall not be on a position to get a job anywhere. You will be surprised to know that recently a peon has been appointed in our college library. He has passed his Intermediate examination. Do yui propose that I should also work as a peon or clerk throughout my life?

I have consulted my professors in this connection and they have strongly advised me to take the B. A. examination at the very.

Therefore, I am sure you will allow me to continue my studies at least up to Bachelor's degree My results will be clearly indicative of what I have done in the examination. I am confident that I shall be able to show much better result in the B. A. examination. Please let me know whether you agree with me or not. Hope you will not disappoint me.

with deep regards
I am
your affectionateson,
X. Y. Z.

B) Business letters and applications.

A business letter, unlike a personal letter, should have no personal note, and it should be formal in style. The qualities of a good business letter are brevity, orderliness, and clarity. We have to avoid being irrelevant, vague or redundant. Interesting details should be omitted; only bare facts must be given.

Address of the sender and date.

The address of the sender and the date, as in a personal letter, are written at the top right-hand corner of the sheet of paper.

Name and address of the person addressed.

In a business letter, e. g. letters to a bookseller, or a firm, the name and address of the person you are writing to should be written a little above the salutation, one line below the date line. For example.

S. P. College,
Srinagar.
April 10, 1957.

Kapoor Brothers,
Habba Kadal,
Srinagar.

Salutation

In business correspondence 'Dear Sir', 'Dear Sirs', or 'Gentleman' may be used as *salutation*.

In *subscription* 'Yours truly' or 'Yours faithfully' should be written

Specimen letters :

- 1) Ordering books per V. P. P.

Baramulla,
Kashmir.
September 10, 1956.

LETTER WRITING

41

Messrs. Kapoor Brothers,
Habba Kadal,
Srinagar.

Dear Sirs,

Please send me per V. P. P. the following books for the Intermediate Arts course :—

1. A Handbook of English Composition and Translation (one copy)
2. Modern English Prose (one copy)
3. A Book of English Poetry by J. L. Kaul (one copy)
4. A History of India by Prof. Iqbal (2 copies)

Please also send a copy of the J. and K. University Syllabus (1956—57).

Yours faithfully,
Sham Lal

2) *Letter to Advertising Manager of a Journal asking for rates.*

Nazir Corporation
Srinagar
December 15, 1957

The Advertising Manager,
The Daily Khidmat,
Srinagar.

Dear Sir,

Kindly quote your rates for displayed and classified advertisements because I wish to advertise regularly in your paper. I think it will be better if one of your representatives can contact me as soon as possible to discuss the matter in detail.

Please treat it as urgent.

Yours truly,
Ghulam Nabi

3) Complaint regarding quality of goods.

1st Bridge
Srinagar
April 24, '57

Messrs Nanak Chand and Co.,
Kalbadevi Road,
Bombay.

Dear Sir,

We thank you for your letter of April 12. The consignment has now been received. But we regret to inform you that the goods have proved to be very unsatisfactory. Most of our customers were disappointed, and in many cases we had to replace the goods supplied to certain institutions. We are sending you some specimens for examination. You will find that almost all pieces are damaged and the colour has faded. Please make an enquiry into the matter and see that we do not suffer any loss.

We are attaching a list of the goods which will not sell at all.

Hope to hear from you soon.

Yours faithfully,
Maharaj Krishen,
Manager, Krishna Sons.

APPLICATIONS (OFFICIAL LETTERS)

The form of an application is similar to that of a business letter. It is also characterised by brevity and economy of expression. Applications should not begin with such sentences as *I beg most respectfully and humbly* to state: You should also avoid giving unnecessary details and using such sentences in the end as *I shall pray for your prosperity*.

The address of the applicant may be given either on the top right-hand corner of the page, as in a personal letter, or it may be written at the end, just below the signature, after the subscription, or in the extreme left bottom corner of the page.

In applications and official letters the name of the person addressed is not mentioned, only his designation is given.

The date, as well as the number, of the letter in an official letter is given either in the top right-hand corner or in a line below the address of the person addressed. 'Sir', and not 'Dear Sir', or 'respected Sir'—should be

used as salutation.

The subscription in official letters is :

I have the honour to be,

Sir,

Yours faithfully,

(Full Name)

(Designation)

The plan given below illustrates the correct form of an official letter.

From

(Name and address of the sender)

Jamal Khan,
Inspector of Schools,
Srinagar.

To

(The address and designation of the addressee)

The Director of Education,
J & K State,
Srinagar.

No 775/11/ Srinagar.

Dated 20th, March, '57.

Sir,

Yours faithfully,

.....

An application to the Principal asking for leave of absence:

To

The Principal,
S. P. College,
Srinagar.

Sir,

(Name etc)

Respectfully I beg to state that I could not attend my classes from the 15th to the 25th of May, 1956, on account of my illness.

I had a sudden and severe attack of influenza and fever and was laid up in bed for ten days. May I, therefore, request you to be kind enough to grant me leave of absence for those days.

I attach the medical certificate with my application.

College Hostel,
Srinagar.
28th May, 1956.

Yours faithfully,
Nazir Ahmad,
Roll No. 101,
III year.

C. SOCIAL LETTERS

While writing a social letter—an invitation to tea or dinner, for instance—you must be careful about the polite formalities. You should not introduce any topic which has nothing to do with the invitation. Such a letter is almost always written in the third person and must be short, precise, and formal in tone. The name and address of the sender are mentioned in the left-hand bottom Corner with 'R. S. V. P.' above these.

AN INVITATION TO TEA

Mr Afzal and Mrs Afzal request the pleasure of Mr Salim and Mrs Salim's company to tea on Sunday, the 21st instant, at 4 P. M at their residence.

R. S. V. P.
M. Afzal
4th Bridge,
Srinagar.

(b) — (Informal)

Dear Mr Salim,

4th Bridge,
Srinagar.

We shall be pleased if you and Mrs Salim

will have a cup of tea with us on the 21st of May at 4 P. M.

Yours sincerely.

M. Afzal.

EXERCISES

1. Write a letter to your friend in which you discuss the merits of a good book you have read.
2. Write a letter to your mother expressing your anxiety about her ill-health.
3. Write a letter to a friend telling him that you would like to spend your vacation with him.
4. Write a letter to your brother, who does not want to marry, persuading him to do so.
5. Write a letter to your father, who is away, giving him all the news at your home.
6. Write a letter to your sister asking her to see a film you consider to be very good. Describe in brief the merits of the picture.
7. Write a letter of sympathy to a friend who has lost his father.
8. Write a letter to your elder brother telling him what you wish to do in life after graduating.
9. Write a letter to a friend describing a football or hockey match at your college.
10. Write a letter to your friend expressing your views on modern fashions.
11. Write a letter to your elder brother describing briefly

the kind of life you lead in your college hostel.

12. Write a letter to a bookseller asking him to send you the books you will require for your studies at college.

13. Write a letter to a business concern telling them that you wish to become one of their agents.

14. Write an application to the Principal of your college for the award of a scholarship. State your case clearly as you believe yourself to be a deserving candidate.

15. Write a letter to the editor for newspaper expressing your views on co-education.

16. Write an invitation asking your friends to tea.

17. Write a letter to the Postmaster-General informing him of the loss of a parcel addressed to you.

18. Apply for the post of a branch manager of an insurance company.

19. Write a letter to All India Radio suggesting some improvements in the radio programme.

20. Write a farewell address to a professor who has been transferred elsewhere.

STANDARD COMPOSITION & TRANSLATION GRAMMAR

CHAPTER I

What is Good Writing

Good writing is the result of clear thinking. Hence the first essential point to be borne in mind is freedom from vague, confused thinking. Once you clearly know *what* you want to express, you are on the path to good writing. The second element is *how* to express your ideas clearly. That means, *how* to convey your thought to others in a clear, lucid manner. We naturally express our thought by means of language, which again simply means arrangement of words in such a manner as to convey clearly what we mean to convey.

Now every language has evolved for itself certain generally accepted rules or standards the observance of which leads to *correct* writing in that particular language. These rules or general principles differ from language to language, generally speaking. So the third essential element for good writing is *correct* writing. This is the most important essential. Your language must be correct so far as the way you write your sentences and arranged according to our sweet choice or will. If it were so then every human being would have his own language and nobody could understand nobody. This would lead to utter confusion and society would be left in chaos. Just as we follow rules of the road, similarly we have to follow the rules of language.

Importance of Grammar

What we have spoken earlier leads us to the inevitable conclusion that writing correctly is the fun-

damental requisite of good writing. There are some people who believe that rules can be learnt by instinct or by habit and experience. This may be true. But this is possible only when we are learning to speak our mother tongue. And then another difficulty is that it takes a long time. The third difficulty is that *to speak* and *to write* are two different processes. One may be able to *speak* one's mother tongue, but *not* able to *write* it; or one may be able to write, but not write correctly. Hence the importance of learning Grammar. The difference between an uneducated man and an educated man lies in this that the uneducated man does not know how to write correctly, while the educated man has *learnt* how to express himself *correctly*. Correct language can be learnt from Grammar.

Every book on Grammar tells us the common rules that we have to observe in writing. Grammar tells us or teaches us rules of constructing a sentence where the subject is to be placed, where the object, where the verb and so on and so forth. This cannot be done at random or haphazardly. Certain rules are necessarily to be followed. The enunciation of these rules is precisely the job of Grammar.

The importance of Grammar can be judged from another angle. We may, for instance, know good, beautiful words; we may have in our mind many fine ideas. But if we are not able to express them *correctly*, we may be laughed at. Nor shall we be thought to be good writers if without knowing rules of Grammar we use idioms or phrases that we may have learnt from people. Man is easily impressed by high-sounding words, common hackneyed phrases and has a strong desire to use them. But what use are all these if he is not able to write correctly.

Good writing must therefore have three requisites. (1) clear thinking (2) clear expression and (3) Correct expression.

Since we are here concerned with the English lang-

uage and since it is a foreign language to us, it becomes all the more important that we should be able to express it well and express it correctly lest we be laughed at. Hence the great importance attached to the study of English grammar

CHAPTER II

The Choice of words

Clarity of expression being a requisite for good English, it is easy to understand how important the right choice of words is, for ultimately it is words that convey meaning. The best word, the most appropriate word will naturally be the most effective vehicle for communicating our thought. Words should not be chosen without care; we should exercise utmost care to find the most appropriate word. Our aim should be the use of right words in the right place.

There are some general, practical points we should remember while making use of words.

I (a) It is always profitable to avoid using long, difficult and learned words in place of simple and familiar ones. For instance let us say "church" or "temple" and not "the sacred edifice". Again let us use 'change' and not the word "metamorphosis".

(b) It is better to avoid expressions which have been used too often. Such expressions are called hackneyed and trite. This also includes allusion and quotations which have been used so often that they have lost their freshness. For the "sun" let us not use "the lamp of heaven" or "eye of heaven"; for-few and for between", let us use "few." These are expressions which have become to ocommonplace with frequent use. Expressions, like 'all in all' 'last but not least' 'it goes without saying,' 'better late than ever' should always be avoided.

II. Repetition should be avoided. No word should be repeated. No unnecessary words should be added. This is called tautology. For instance it is wrong to say

'Let us return back' or "I am perfectly all right" when "Let us return" and "I am all right" are correct.

III It is bad English to use synonyms without considering whether these are really appropriate or not. One thing should be borne in mind. No two words have the same meaning. If that were so, there was no necessity of having so many words as the English language possesses. Every word has its own particular and definite meaning. It is not so easy to find an equivalent word having precisely the same meaning. Hence the need of finding the most appropriate word in a particular place. For instance, let us take the words 'amaze' and 'surprise'. Careless people use these two words as if they possessed the same meaning. 'Amaze' literally means being in a maze, in confusion. In general, it means bewildering or overwhelming wonder. Now 'surprise' means to catch a person unprepared. Obviously we cannot use the word amaze when we want to convey the idea of being caught unprepared. We cannot say 'His sudden appearance *amazed* me; here the word 'surprise' would be more to the point.

IV To learn writing good English, we should avoid words that are vague in their meaning. Words possessing concrete, precise and definite meaning should always be preferred. For example the words 'good' and 'bad' and 'fine' are vague words. These are general expressions standing for things which are not clearly defined. Instead of saying 'his father was a 'good' man' let us define exactly in what his goodness consists. Let us be definite about the particular goodness his father possesses. Would it not be better to say, 'His father is *generous*,' or 'His father is *kind-hearted*? These words *generous* and *kind-hearted* are more effective being more definite and precise. These two words are obviously not vague, generalised expressions, but concrete ones. Hence they are more appropriate.

V Do not use slang words and phrases. Words like the following should never be used in written composition:-

Nothing doing; blooming idiot, a beastly weather; awfully nice etc.

CHAPTER III

The Sentence

A good sentence should have unity, coherence and emphasis as three of its most essential qualities. By unity we mean that it should express one ideas at a time; even if there are more ideas than one in a sentence, these should be closely connected with one another. Unity has nothing to do with shortness or length of the sentence. A short sentence has not necessarily unity. Even if a sentence is long, but there are no disjointed, incongruous ideas in it, it can possess unity. To achieve unity in a sentence it should have one main thought and its different clauses should be related to that thought. If we examine the following sentence we shall at once be struck by the absence of unity, as one part of the sentence (that is the thought contained in it) has no relation to the other:-

Latif is very kind to animals and he comes always late to the college.

Now clearly Latif's kindness to animals has no relation with his coming late to the college. On the other hand if we have a sentence like "Latif is a lazy boy and he comes always late to the college", we find that the two thoughts expressed in the two parts of this sentence, are related with each other.

The second characteristic of a good sentence is *coherence*. This means that components of a sentence should be arranged in a logical order and sequence. We should not misplace the words that constitute the sentence. For instance, we should not give wrong place to the adverb, we should not ignore the rules of proximity: we should place the correlatives at their correct places. We shall make these points clear by some examples. It is

wrong to write, "You should carefully solve this question"; the correct way is "you should solve this question *carefully*." We have to place the adverb last of all. Again it is wrong to write "you should meet that *man* in the school *who* is wearing a red turban" since the word *who* belongs to the word *man* it should be placed immediately following it. Again it is incorrect to say "The *snow* covered the hill *that* had fallen in the evening." The pronoun *that* concerns the noun *snow* and not the noun *hill*; therefore *that* should come immediately after *snow*. The construction of the sentence will naturally change. We shall write, "The *snow that* had fallen in the evening covered the hill." Similarly it is easy to point out that the sentence "I have found Mohan's book *who* had lost it" is wrong, because the word *who* follows the noun *book*, while it should follow the noun *Mohan*. The correct sentence would be "I have found the book of Mohan *who* had lost it."

The third characteristic of a good sentence is the way an idea is emphasized. This can be achieved by italicising the important words, or making the construction of the sentence in such a manner as to bring out the *emphasis* on a particular idea. For example we might write: "His strongest claim is *ownership*" or his finest virtue is *nobility*" for the sake of emphasis a sentence like "Gandhiji has been the most unselfish of Indian patriots," can better be expressed as "of all Indian patriots, Gandhiji has been the most unselfish."

The form of a Sentence

A sentence may be *Periodic* or *loose*. A *periodic* sentence is one in which the meaning and interest are held in suspense till the very end. In a sentence of this form, the sense is not complete until we read the whole sentence; for example, "Knowing that he is not intelligent, he works very hard," or "He may try his best, his success in this matter depends on nothing but luck."

A *loose sentence* is one in which the meaning is not held in suspense till the end. In such a sentence

the principal statement comes first and that is followed by clauses or qualification; for example "I will go to the college and meet the Principal."

Correct and Incorrect Sentences

There are no hard and fast rules. But there are some hints which we shall point out for the general guidance of the student. These are:—

1. The full stop should not be put anywhere in the middle of a sentence, unless the meaning is fully conveyed. Sentences beginning with the words 'when' 'what' etc must be given a full stop only at the end, when the sense is complete for example,

(Incorrect) := When I reached the college, I saw the accountant.

(Correct) :— When I reached the college, I saw the accountant.

2. Don't insert *two* subjects to one *verb*; for example
(Incorrect) : Ram who is cousin, *he* is in the 4th year class.

(Correct) := Ram who is my cousin is in the 4th year class.

3. *Avoid Split Infinitive*. For example:
(Incorrect) :— He wanted to *quietly* run away.

(Correct) :— He wanted to run away quietly.

4. Don't use "who" and "which" wrongly.
(Incorrect) : I know Salim *which* is very hardworking.
(Correct) I know Salim who is very hardworking.

5. Don't make one word do the work of two. For example

(Incorrect) : He never has and never will follow you.

(Correct) : He never has followed, and never will *follow* you.

(Incorrect) : Rahim is one of *the* most honest boys, if not, the strongest boy in the class.

COMPOSITION & TRANSLATION

(Correct): Rahim is one of the most honest *boys*, if not the strongest *boy* in the class.

6. The relative pronoun should agree with the antecedent.

(Incorrect):- It is *you* who *is* passing.

(Correct):- It is *you* who *are* passing.

7. Do not change the subject or the 'voice'. For example,

(Incorrect): If you buy this pen, it will be found useful.

(Correct):- If you buy this pen, you will find it useful.

8. Place words like *only*, *hardly*, *nearly* next to the words they modify, generally before them. For instance,

(Incorrect): You do not *even* know this simple thing.

(Correct): You do not know *even* this simple thing.

(Incorrect): My *all* books were in the box.

(Correct): *All* of my books were in the box.

— —

CHAPTER IV.

The Article

There are two articles, in the English language. These are (i) *the* and (ii) *a* or *an*. "*The*" is called the Definite Article and *A* or *An* is called the *Indefinite Article*.

The Definite Article

There some general rules that are observed in using the definite article "*the*"

These rules are :-

Rule I. :-

It is used when we want to particularise a noun. This means we use the definite article "*the*" when we want to distinguish a particular thing from a number of similar things. For example if we wish to distinguish a particular student from other students in a class, we shall say, *the student* — "*The student with the red coat should stand up.*" or "*The Deputy Minister for Education gave the prize to the student who had stood first*". The following pairs of sentences will clearly show the correct use of the definite article '*the*' :-

First Sentences : I want *a table* with three legs.

Second Sentence : I want *the table* with three legs.

Note :- In the first sentence *a table* means any table with three legs. In the second sentence *the table* means one particular table (and no other) that has three legs.

First Sentence : I rode *a camel* in the desert.

Second Sentence : *The camel* I road in the desert felt tired.

Note :- In the first sentence *a camel* means any

camel. In the second the camel means the particular camel 'the' speaker rode.

First sentence : Rice is grown in India.

Second sentence : The rice grown in Japan is superior to that grown in India as the method of paddy cultivation is better there.

Note :- In the first sentence *rice* is used in the general sense, while in the second sentence *the rice* refers only to the rice grown in Japan, as it is distinguished from the rice grown in India.

Again, generally speaking, the article 'the' is used whenever it is possible to put the question 'what' or 'which'. For instance :-

The buildings of the Amirakadal area are well-built.

In the above sentence, put the question 'which buildings.'

Again examine the following sentence :-

The life is short

Put the question 'which life'? There is no answer to this question. Therefore the use of "the" is not correct here.

Rule 2.

'The' is placed before a common noun that has been mentioned before.

When a common noun which has been mentioned before is repeated, it must be preceded by the definite article 'the'. For example :-

A rich man had three sons. One of these sons was a very lazy person. *The* rich man asked him to work hard or else not be a burden to him.

In these sentences when we use the words 'rich man' for the first time, we use the article A. But when mention is again made of the rich man, we use the definite article 'the' before the words 'rich man.' Again examine the following :--

A boy was going to *a market*. In *the market* *the* boy saw his teacher. He greeted *the* teacher and said, "Sir, I have come here to purchase a book of Algebra. *The* book shall cost me five rupees." In the first case, since market is used for the first time in a general sense, we use the article "a", but in the course of the sentence whenever we refer to the same market, we use the article 'the'. Also "*a* book of algebra" is used in a general sense; but the student again refers to it in a particular sense and hence we use the article "the".

Rule 3. We should use the article "the" before a common noun when that noun is used to indicate a class or kind of anything.

For instance one man may be made to represent the entire class; or one animal may be made to represent the entire species. For example:--

The dog is a faithful animal,

Rule 4. Use the article "the" before the names of rivers, groups of islands, names of ranges of mountains, seas, oceans, gulfs and straits, proper names of books, newspapers or magazines, moon, sun, sky, earth, evening and morning; for example:

The Ganges, The Jehlum; The Andaman Islands; The Himalayas, The Alps; The Bay of Bengal, The Indian ocean; The straits of Gibraltar; The Ramayana; The Iliad; The moon; The sky; The evening; The morning; The Times of India; The Daily Khidmat.

Note The article *the* is not, however, used before the names of individual (Single) islands as Ceylon, Ireland. It is not used with the names of individual mountains. It is wrong to say 'The Mount Everest', say simply 'Mount Everest.'

Rule 5: The article 'the' is used before the superlative degree of an adjective. For example. He *is the* best player in the class. This is *the* best radio set.

Rule :—

It is placed before adjectives as nouns in the plural sense. *The rich* are God-fearing. Here *the rich* means the rich people. Again in the sentence "The wicked never prosper in life" *The wicked* means the people who are wicked.

Rule 7 :—

When a proper name is likened to another figuratively, the definite article "the" is used. For instance :

Srinagar is *the venice* of India.

Rule 8 :—

In sentences like :—

The sooner you go, *the* better it is. *The* faster, *the* better.

Exceptions

The article "the" is used before some names of places, although there are proper names. For instance

The Panjab ; *The* Lebanon ;

The Hague ; *The* Deccan.

There are rules to be observed where the definite article "the" is not to be used. These rules are as follows :—

Rule 1 "The" is not placed before *abstract* nouns. For example (1) *Peace* is the greatest need of the hour (2) *Patriotism* is love for one's country (3) *Anger* is the enemy of peace of mind. (4) *Cleanliness* is next to godliness.

Rule 2. "The" is not placed before material nouns.

Example (1) This spoon is made of *silver*. (2) My ring is made of *gold*. (3) *Marble* is a fine smooth stone. (4) *Gold* is a precious metal.

Rule 3. The article "the" is not used when a common noun is used in the Plural number.

Examples: (1) Dogs are barking (not *the* dogs.....)

(2) Girls are shy by nature (Not *the* girls).

(3) India is not so advanced in comparison with other countries (Not *the* other countries).

Rule 4. "The" is not placed before the names of (1) Countries (2) Continents (3) Towns, (4) Capes, (5) single islands (6) lakes (7) single mountains.

Examples : (1) England is an industrially advanced country. (2) Africa is still a backward continent. (3) He lived in Srinagar. (4) Cape Comorin is situated to the south of India. (5) Ceylon is a picturesque island. (6) Lake Leman is in Europe. (7) Everest is the highest mountain in the world.

Rules 5. "The" is not placed before a common noun used in a general sense.

Examples : (1) Nature is bountiful. (2) Science should be made a blessing.

Rule 6 : "The" is not used before a combination of an adjective and an abstract noun.

Example : (1) Gandhiji was the greatest advocate of Hindu-Muslim unity (not *the* Hindu-Muslim Unity). (2) Anglo-Indian friendship can greatly help the cause of peace (not *the* Anglo-Indian friendship).

Rule 7 "The" is not used before the names of titles or professions, when they come before a proper noun.

Examples (1) General Thimaya (2) Lord Byron (not *the* Lord Byron). (3) Queen Elizabeth (not *the* Queen Elizabeth).

Rule 8 "The" is not used before the names of diseases :

Example (1) *Plague* is a dangerous disease (not *the* plague).

Rule 9. "The" is not used before adjectives used as nouns and signifying languages and colours. So we should say, English, Hindi, Kashmiri, or (1) I like blue colour (not *the* blue colour) (2) I do not know French (not *the* French).

*The Indefinite Article***A and An**

Rule 1. As a general rule, a common noun in the singular number should have an indefinite article ('a' or 'an') placed before it.

Examples (1) I possess *a pen* (not I possess pen). (2) Please give me *an apple* (not apple).

Rule 2 The Indefinite article is used before a combination of an adjective and a common noun in the singular number.

Examples : (1) He is *a handsome person*. (2) He is *an intelligent student*. (3) It was *a nice picnic*.

Rule 3. We use the indefinite article with the superlative degree of the adjective 'most' when we use it in the sense of 'very' or 'very much'.

Examples (1) This is *a most amusing story*. (2) This is *a most absurd news*.

Rule 4 We should use *An* before a vowel or a silent *h*, for instance *An eagle* ; *An heir* etc.

Rule 3 We should not use *an* before *u* or *o* when the pronunciation is 'you' or 'wa'. For example we say *A university* & not *An university*. Similarly we should say *A one legged man* and not *An one - legged man*.

EXERCISES

Correct the following sentences.

Group A

1. The football is a popular game.
2. The honesty is the best policy.
3. Many people in India die of the malaria each year.
4. *The* editor of Kashmir Times is an able person.
5. The man is a rational being.
6. I am of opinion that we should close this in-

stitution.

Group B

1. In early morning one feels very fresh.
2. Pt. Jawaharlal Nehru is opposed to the Peace Pacts.
3. Let us not think of past but look to future.
4. He is learning the English.
5. National Conference has won a majority in the Assembly.

Group C

1. Ganges is one of largest rivers in India.
2. India is a vast country.
3. He has been to Andaman Islands.
4. He saw lion coming in front of him.
5. Srinagar is Venice of India.
6. Your brother is genius.
7. The Mount Abu is fine place.
8. The generosity is a great gift.
9. Poor should always be helped.
10. Americans are more hardworking than Indians.
11. Your father is very noble man.
12. This ship sails in Bay of Bengal.

Group D.

1. The Gold is more precious than the silver.
2. He reads *Gita* every morning.
3. Bird in hand is worth two in the bush.
4. All the boys go to the school.
5. *Jalusha* was launched by the Prime Minister.
6. He met a Chowkidar of the school in the way.

7. All the rebels have been caught.
8. The cleanliness is next to godliness.
9. He does not know how to behave in society.
10. Let us take stroll on the bank of Jhelum.
11. Let us think how to prevent the war.
12. The history never repeats itself.
13. Illusions of imperialism have been shattered more than ever by course of the modern history.
14. I do not feel it is possible to maintain the peace any longer.
15. Dog is a faithful beast.
16. Horse is an intelligent beast.

EXERCISE

Write sentences (ten of each class) containing (a) *the* before proper nouns, (b) *the* before adjectives, and name of animals and flowers and (c) proper nouns and words used in a general sense (with *the* or *a*).

EXERCISE

Frame sentences containing the following words:—

Few (=hardly any), a few (=some), many (of number); little, a little, much (of quantity); any (used in negative and interrogative sentences), some (used in affirmative sentences); each (of two or more), every (of more than two); eldest, eldest (of members of the same family); old, older, oldest (of persons and things); far, farther (=more distant); further (=additional); nearest (of distance), next (of position in time or space); late, later, latest (of time); latter (opposed to former); last (of position); either (any one of two or both).

CHAPTER IV

Tenses

There are three main tenses, *Present*, *Past* and *Future*. But to indicate shades of meaning each tense can have four different forms: *Indefinite*; *Continuous*; *Perfect*; *Perfect Continuous*. The following table shows the different tenses:—

1. Active Voice

Tense	Indefinite	Continuous	Perfect	Perfect Continuous
Present	I walk	I am walking	I have walk- ed	I have been walking
Past	I walked	I was walk- ing	I had walk- ed	I had been walking
Future	I shall walk	I shall be walking	I shall have walked	I shall have been walking

2. Passive Voice

Tense	Indefinite	Continuous	Perfect	Perfect Continuous
Present	I am loved	I am being loved	I have been loved	...
Past	I was loved	I was being loved	I had been loved	...
Future	I shall be loved	I shall have been loved	...

Each of these tenses has its own use

I The Present Indefinite is used

(a) What is always and necessarily true for example.

1. The night follows the day.
2. The sun rises in the East and sets in the west,
3. Three angles of any triangle are equal to 180° .

(b) What is permanent or habitual in life or a person's character. For example

- (1) He never tells a lie.
- (2) He is always in time.
- (3) He possesses a sweet temper.

(c) What is future provided future time is expressed by the sense. For example

- (1) He goes to England in September.
- (2) When do you fly?

(d) A Past event. It is then called the *Historic present*.

Examples: (1) Napoleon collects his forces and advances towards Moscow. There he meets no resistance but desolation. This forces him to retreat. (2) King Henry V addresses his soldiers as his brothers and comrades. This wins him affection from his army though they are tired of war.

(e) While quoting writers.

Examples (1) Shakespeare writes: Sweet are the uses of adversity.

(2) Milton says: They also serve who only stand and wait.

II The Present Continuous.

This tense is used to express an action that is going on at the time of speaking. Thus 'I am reading' means I am still reading and I have not finished reading. Sometimes this tense is used to express future tense. For example 'He is going to London' means 'He *will* go to London'.

III *The Present Perfect*

It is used to express an action that was begun in the past and that is completed in the present. It always connects a completed event in some sense or other with the present. For example "I have read Shakespeare these three years" means "I am still reading Shakespeare, as I have been doing these three years." If a completed task is to be expressed, then we use the *Past* tense and not *Present Perfect*. If I have finished reading Shakespeare then the sentence would be "I read Shakespeare three years ago."

IV. *The Present Perfect Continuous Tense*

This tense expresses an action begun in the past and still continuing in the present. For example "He has been writing this chapter since 7 o' clock" means "He started writing this chapter at 7 o' clock and is writing it at the time of speaking."

V *The Past Indefinite Tense*

The tense expresses an action that was begun and completed in past time. It has no reference to the present time. For example "He came here last Monday." The work started on Monday and it was completed the same day. Again "He read *Macbeth* last year" This means that he started reading *Macbeth* last year and also finished it last year.

VI *The Past Perfect Tense*

This tense is used when some action has been completed before another is commenced. Generally "the verb expressing the previous action is put into the past perfect tense and the verb expressing the subsequent action is put into the past indefinite." Thus there must be two actions, the first of which is completed before the second begins.

Example: I *had written* the letter, when he *arrived*.

2. Hitler *had conquered* Poland before he *invaded* France.

If there is only one finite verb in a sentence, the past perfect tense is incorrect.

VII The Past Imperfect tense

Denotes an action that was going on at some time in the past, expressed or understood e. g; I was reading a book when the fire broke out.

Some verbs express mental (or other) states, e. g. understand, know, seem, etc. They have generally no continuous form.

VIII The Future Indefinite is used to express mere futurity with the help of *shall* in the first person and *will* in the others: e. g. I shall be twenty next week: you will write a letter: he will be in Jammu on Sunday (ii) Futurity plus the speaker's determination, promise, threat or command (with the help of *will* in the first person and *shall* in the others):

I will get it done: you (or he) shall repent it; you (or he) shall be rewarded.

EXERCISE

Insert *shall* or *will*, whichever is appropriate If either can be used in any sentence, give the reason:-
 1. He..... go in for politics when he is a little older.
 2. He..... be here presently. 3. I..... look forward to seeing you. 4. I..... be glad if you..... tell me how it came to be in your possession. 5. I..... do it for you to-morrow, without fail. 6. I promised him a salmon and a salmon he..... have. 7. I don't believe that wars..... ever end. 8. Whether he likes it or not he..... do it. 9. He..... be glad to hear of your success. 10. I..... not tolerate this rudeness. 11. The college..... be closed to-morrow. Didn't you know? 12. "I..... go where I like, and you..... not stop me." 13. I..... be drowned, and nobody..... save me," 14. If you do not give up some of your ways, you..... be expelled. 15. I..... be sorry if he fails in the examination. 16. I hope I..... go to Lahore. 17. I... be twenty-four next July. 18. I am afraid he..... not come

in time. 19. I.....be much obliged if you help him. 20. I.....be rewarded for this. 21. I.....go there alone, if you do not accompany me. 22. I.....go in spite of you. 23. Wesucceed or die in the attempt. 24. We be late. 25. I don't think we.....be able to finish the work in time. 26. Ibe surprised if he passes the examination. 27. You.....do as you are told, or be punished. 28. You not go out till I permit you. 29. The results..... out to-morrow.

Shall and *Will* in **Interrogative Sentences.**

1. *Shall I?* or *Shall we?* inquires about the future or about the wish of the addressee or asks his permission; e.g., 'Shall I be twenty next June?' Shall I bring you a glass of water? Shall I go now?

2. *Will I (or we)?* is never used. It is foolish to ask another person about one's own intentions. But 'will you help me?' 'Will I? Of course I will' Here *will I* is (a sarcastic echo of) another person's inquiry, not the speaker's own.

3. *Shall you?* is used merely for inquiry; e. g., Shall you be twenty next June?

4. *Will you?* is used both for simple inquiry and inquiry about the willingness of the addressee; it is a formula for asking a favour: e. g. will you see a picture today? Will you lend me your pen? (=Are you willing to ...)

5. *Shall he (or they)?* inquires about the wish or command of the addressee: e. g. shall he go now?

6. *Will he (or they)?* inquires about the future or about the willingness of the third person, e. g. will he pass the examination? Will he (= is he willing to) help me?

EXERCISE

Insert *shall* or *will* whichever is appropriate. If either can be used in any sentence, give your reasons:—

1. ... we reach there in time? 2.I be fifteen

on Friday? 3.you lend me your camera? 4. ... we go to cinema to-night? 5.they win the match 6. ...it be a holiday to-morrow? 7.he go just now? 8. ...he be asked to come some other time? 9.you invite him to tea? 10. ...I invite him to dinner? 11. ... I lend you a hand? 12. ... he call a taxi now? 13.you please tell me his name? 14.... he clean the car at once? 15.....you please help me? 16.....I join the R. A. F. ? 17.....you take your meals before you go out? 18I tell you what I am going to do? It amuse you.

The *Future Continuous* is used to denote an action that will be going on at some future time; e.g., I shall be waiting for you to-morrow at 5-30 p.m.

The *Future Perfect* is used to denote an action etc. that will have been completed at or before some future time; e.g., I shall have finished the work by evening to-morrow.

EXERCISE 18

Supply the correct tenses:—

1. I (reach) home by the time you will receive this letter.
2. What you (do) to-morrow at this time?
3. You (recover) by next Sunday.
4. He (reach) college before the rain sets in.
5. The Japanese (surrender) before next monsoon.
6. He (retire) by then. (Reference to future time).
7. He (leave) before you reach there.
8. To-morrow at this time I (give) finishing touches to this essay.
9. He (wait) for us to-morrow at noon.
10. You (pass) the B. A. Examination by 1959.

Revision Exercise on Present Perfect and Past Tenses.

EXERCISE 19

Make up sentences of your own using the present perfect and past forms of the following verb:—

1. Awake, bear, bite, beat, bid, bet, bleed, bind, blow, burst, breed, creed, choose, cast, cost, drive, draw, dig,

deal, dream, forget, flee, freeze, feed, flow, fly, gird, hide, hang, hurt.

2. Hit, hold, kneel, lay, lie, lie, (—speak falsely let, light, loose, lose, mean, own, rid, ride, rise, ring, shrink, shake, spring, spin, sting, swim, slide, swear, sweep, set, shine, stick, spill.

3. Spoil, sew, strive, shed, split, spread, sow, tear, thrust, weave, wear, wind, wake up, wring.

Tenses in Conditional and Optative Sentences.

1. When the condition is plain, that is, when it "contains no implication as to its being or having been fulfilled," the tense in the clauses is present, past or future according as the clauses (the if-clause or the main clause) refers to present, past or future time:

If he works (=will work) hard, he will pass the examination; if he works hard, he only does his duty; if he worked hard, he did his duty; if he has worked hard, he will get a prize.

"*If he work (= will work) hard*" does not imply that he will work hard or that he will not. This absence of implication is common to the remaining sentences.

2. When it is implied that the condition is unlikely or even impossible to be fulfilled, the tenses are past in the if-clause and *would* (go, write etc.) in the main clause.

If he worked hard, he would pass the examination. (The sentence implies that it is unlikely that he will work hard).

If I were you, I would not accept the invitation. (The sentence implies that I am not you nor will ever be.)

3. When the fulfilment of the condition (though likely in the past) is now out of the question, the tenses are past perfect in the if-clause, and *would have* (gone written etc. in the main clause:)

If he *had worked* hard last year, he *would have passed* the examination. The sentence implies that he did not work hard.

You talk as if you did not know = You talk as you would talk if you did not know.

4. Sentences expressing a wish. When the wish is such that its fulfilment is difficult or impossible, or out of the question, the tense is past or past perfect in the dependent clause-

I wish I were a bird. I wish I had never been born (fulfilment out of the question).

EXERCISE 20.

Complete the following Sentences:—

1. Hitler would have taken England if.....
2. You would succeed if.....
3. You would have succeeded if.....
4. I would certainly accompany you, if.....
5. Were I in your place.....
6. Had I met him.....
7. If he does not come in time.....
8. If I were the Education Minister.....
9. You would not believe if.....
10. You will get a freeship, if.....
11. If it rains.....
12. If he was guilty, ...
13. You talk as if
14. I shall feel highly obliged, if.....
15. It all happened as if.....
16. If a man repeatedly tells lies.....
17. Unless he resigns his post,.....
18. You will come to grief, unless
19. If you see him
20. Were he here

EXERCISE

Supply the correct tense:—

1. I wish I (be) a king
2. You would not have committed the mistake, if you (consult) your friends.
3. What would you do if you (be) a millionaire?
4. (Be) he on speaking terms with me, he would have told me everything.
5. You look as if you (be) ill.
6. He (be) pardoned, if he had apologized.
7. Would it (be) otherwise.
8. *Would* God I (be) not born in a subject country.
9. He looked as if he (walk) ten miles.
10. If he (see) me he would have told me.
- 11.

He (adopt) towards me an attitude of even slight consideration. I should have overlooked his weaknesses. 12. He would assuredly have stood first on the list, (be) he not stricken with malarial fever. 13. If you think, you can follow me, I (show) you the result of a recent experiment. 14. If you were to examine this little specimen very closely, you (find) that in one particular it is imperfect. 15. If you don't want it, (give) it to me. 16. If you do not wish to answer my question, why not (say) so?

Sequence of Tenses :

a) If, in a complex sentence, the verb in the principal clause is in the past tense, the verb in the subordinate clause must usually be either in the past or in the past perfect tense, according to the sense to be conveyed.

Incorrect—He believed you will pass the examination

Correct—He *believed* you *would* pass the examination.

Incorrect—Sohan replied that he will come.

Correct—Sohan *replied* that he *would* come.

Incorrect—He asked me what I am feeling like.

Correct—He *asked* me what I *was* feeling like

Incorrect; He recollected that you are the man.

Correct—He *recollected* that you *were* the man.

b) But if the verb in the principal clause of a complex sentence expresses a habitual or universal truth, or if the fact expressed is still true, the verb in the dependent clause may preferably be in the present tense:—

The teacher *told* his pupils that the earth *revolves* round the sun. [*Correct*]

Father *assured* me that honesty is the best policy. [*Correct*]

I *impressed* it upon him that our principal is a gentleman. [*Correct*]

c) If the verb in the principal clause of a complex sentence expresses a supposition or wish even in the present tense, the verb in the subordinate clause is in the past or the past perfect tense, as the sense may be:—

Incorrect Let us suppose I see him now.

Correct Let us suppose I *saw* him now.

Incorrect I wish I am a king.

Correct I wish I *were* a king.

Incorrect I wish I tested the truth of his argument
(in the past).

Correct I *wish* I *had tested* the truth of his argument
(in the past).

Incorrect Would God I may win the Derby!

Correct Would God I *might* win the Derby!

d) If the subordinate clause is introduced by *than*, the verb in it may be in any tense according to the sense, even though the verb in the Principal Clause is in the Past Tense :-

He *helped* his neighbour better than he *helps* his brother. (Correct)

He *liked* you better than he *liked* me. (Correct)

e) If the dependent clause expresses an untrue, unlikely or impossible condition or supposition, the verb in the principal clause should have one of the auxiliaries *should*, *would* *could* or *might* according to the sense :-

If he *passed* first class, he *would* get the job.

If it *rained* for ten days at a stretch what *would* happen?

If I *were* to inherit a legacy, I *would* build a hospital for the poor.

If you *had not helped* me, what *should* I have done
[Correct]

You *might* fail if you *did not work* hard. [Correct]

How *could* I *enter* the class, if the Professor *didn't permit* me to? [Correct]

f) In the subordinate clauses of condition the

Present Tense is used for the Future :-

Incorrect I shall feel grateful if you will lend me the book.

Correct I shall feel grateful if you *lend* me the book.

Incorrect You will be pardoned if you will confess your fault.

Correct You will be pardoned if you *confess* your fault.

g) In the subordinate clauses beginning with *as if* or *as though* the verb is in the Past Tense :-

Incorrect He behaves as if he is dictator.

Correct He behaves as if he were dictator.

Incorrect He helped me as though I am his brother.

Correct He helped me as though I were his brother.

EXERCISE

Supply the correct tense :-

1. The accused was asked by one of the magistrates what he (*have*) to say to this. 2. Did any one come into the room after the boy (*leave*) it? 3. When the police [*search*] the prisoner, and [*find*] the notes upon him. his guilt was thought to be as good as proved. 4. I saw it there when I first [*go*] into the room. 5. My head was [*bend*] over my writing, when the door [*open*] quickly, and as quickly [*shut*] again. 6. She wondered whether that wonderful state of things [*will*] ever come to pass. 7. I think that I [*can*] speak more freely in his absence. 8. She paused to ask if she [*may have*] a glass of water, for she [*be*] up all night and [*be*] very tired. It was [*bring*] to her. 9. We may hope that good food [*build*] him up a little, but I am afraid he [*be*] never really cured. 10. Let me tell you the business in which I [*be*] engaged [*be*] not wholly devoid of peril. 11. I tell you, I never [*touch*] the thing. 12. I resolved that I [*use*] what powers I [*possess*] to make

him disclose his offence. 13. He asked me why I [hate] politics. 14. He did not know that Saturday [be] holiday. 15. His brother, I often thought, [be] not as clever as he. 16. He was here where I [stand] and I beside him. There, where my chair [stand], was the table.

CHAPTER V

More about the Verb.

Uses of Should, Would, May, Might, Could, Ought and Must.

Study the following groups of sentences and observe differences of meaning, if any:—

A. They (you or we) *should* not trust him (advisability); one *should* (or *ought* to) obey one's parents (duty or obligation); I *must* find a solution (necessity); you *must* pay a fine of ten rupees (compulsion).

B. I *would* stay here (desire); *would* it were other wise (a hardly realizable wish or prayer); *may* God bless you (prayer); I pray (or prayed) that he may (or *might*) succeed (prayer).

C. *Will* you please lend me your pen? (a request) *Would* you mind telling me the time? (a polite request) You *might* stay a little longer (a polite request).

D. *May* I go now? (simple permission) *Might* I ask you a favour? (Polite form of seeking permission). You *may* go now, (permission) *Could* I call on you tomorrow? (Polite form of seeking permission).

E. I *may* require your help (possibility); we *might* require his services (probability); *should* he come, I shall let you know (improbability or uncertainty); he *must* be mad (certainty).

F. I am afraid lest he *should* forget (fear); he carried it with him for fear that it *should* be stolen (fear); why *should* he be so careless? (surprise) it is surprising that he *should* be so foolish (surprise).

G. I *should* like to know (an idiom=I desire to know); it *should* seem so (an idiom=it seems so); I *should* think so (an idiom=I think so).

Note:-

1. *Should* and *would*, in the above examples, do not denote the past but the present or future.

2. As *would* implies liking, desire or inclination, it is incorrect to say *I would like, I would feel inclined*. Say, *I should like, I should feel inclined*—

3. *Would* may be used to denote a past habit e. g. *I would rise early in the morning and*—(Cf. the Uses of Tenses).

EXERCISE

Fill in the blanks, expressing the ideas suggested in italics:-

1. You—see what can be done. (*Necessity*).
2. Excuse me sir, but—you tell me the name of that island? (*A polite request*)
3. There are pages in that book which —be taken out and burnt. (*Advisability*).
4. He—have been an interesting man. (*Certainty*).
5. It is getting hot in here—you mind opening one of the windows (*A polite request*.)
6. What precautions—one take against malaria? (*Advisability*)
7. —you be so kind as to tell me where I can find him? (*A request*).
8. I—just remind you of something which you —have overlooked (*1. Desire 2. Possibility*)
9. This—seem an unimportant matter to you but—(*A possibility*.)
10. I—rise at five and drop exhausted to my bed at midnight (*Past habit*)
11. I—have a word with you before you go? (*Permission*.)
12. I.....work the whole day without ceasing, (*A past habit*)
- 13.....have a word with you before you go? (*Politely - worded permission*)
- 14.....to God I had followed no other guide (*A hardly realizable wish*).
15. I.....see to this myself. (*Necessity*).
16. I pray that I.....be there to see. (*A prayer*)
17. He.....arrive to-day. (*A possibility*).
18. He—see me to-day. (*Necessity*)
19. It is very strange that he.....still be unemployed. (*Surprise*).
20. I.....like to go alone. (*Desire*).

Infinitives, Gerunds and Participles.

The *Infinitive* (*to do, go etc.*) is used without 'to':—

1. After some verbs in the active voice—*dare*

(in negative and interrogative forms, and in the expression *I dare say*=I do not deny). *make* (=cause or compel). *need* (in negative and interrogative forms). *have* (=make or permit).

2. After *see*, *hear* and other verbs denoting perception.

3. After *had better* (would act more wisely in) *had rather*, (=should prefer to), *had sooner* etc.

4. After question form which are suggestions rather than questions: e. g. *why worry about it?*

EXERCISE

Correct or justify the following sentences:-

1. He dare not to lie to my face. 2. I dare to say he will get it done. 3 He made us to work hard. 4. We were made to do it. 5. They watched the fire to burn. 6. I had him to do it. 7. I had better to go alone 8. Why not to start just now? 9. I heard him to talk ill of you. 10. He cannot make both ends to meet. 11 I will not have him to talk such rot. 12. I dare to say he would have chucked him, if.....13. How dare you to come without permission? 14. He need not to come again. 15. Need he to come again? 16. It needs to be done with care. 17. I saw him to fall from the third storey. 18. I have my own work to do. 19. Why need he have come to-day? 20. Why not to see him to-day?

The use of the Possessive before a Gerund
(*doing*. *going* etc.),

If it is necessary to use a subject before a gerund to make our meaning clear, the subject must be in the possessive form, provided that form is possible:

1. They objected to being secretary, (*My*, *your* or *his* being secretary?) I thank you for having helped me. Would you mind waiting a little longer? (*your* is understood, and should not be mentioned).

2. I object to the article being published, in this form (no possessive form possible)

The preposition *to* and "to" of the infinitive should not be confused with each other: In *I object to—money so lavishly.*

1. *to* is a preposition which always follows the verb *object*: so it is not the "to" of an infinitive.

2. *to* as a preposition must govern a noun, or the equivalent of a noun, a gerund; it cannot govern a verb the blank should therefore be filled with *spending* and not "spend."

Most of the errors in the use of the infinitive are due to ignorance of appropriate prepositions. If a word is always followed by a preposition, the infinitive cannot be used with it (the word): instead the preposition should be used and made to govern a gerund: e. g. the verb *prevent* (a person) is always followed by *from*: so it is incorrect to say *I prevented him to go there.* Use *from* and let it govern *going*. The sentence should be *I prevented him from going.*

A *participle* is a verbal adjective and as such it must be attached to the noun or pronoun it qualifies:

1. Being tired with the day's work, I went out for a long walk. (The participle, *being*, is rightly attached to the pronoun *I*, which it qualifies—*I* was tired etc.)

2. Being tired with the day's work, the puzzle seemed to be more difficult than it really was. (The participle, *being*, is wrongly attached to the noun *puzzle*, which it does not qualify—the puzzle was not tired. Correct: *being* etc; *I found the puzzle* etc; etc)

3. He being tired with the day's work, I could not persuade him to draft the application. (The participle *being*, is rightly attached to *he*, which it qualifies, and not to *I*)

Note :— The rule about participles does not apply to words like *regarding*, *considering*, *owing*, *strictly*, or *roughly speaking*, etc; which have practically become

prepositions or adverbs.

EXERCISE

Correct or justify:—

1. I hope you will excuse coming late. 2. Hoping to hear from you soon, yours affectionately. 3. Having worked all day, I went out for a long walk. 4. Don't fear me being any hindrance to you. 5. You should prevent at all costs he going into the enemy camp. 9. Having become a great favourite of a millionaire, it was easy for him to fulfil his ambition. 7. Walking along the street, a strange thing took place. 8. Having been addressed to the wrong person, I never received the letter. 9. I request your favour of granting me one day's casual leave. 10. I look forward to go abroad for higher studies. 11. There is every chance of he taking the classes to-day. 12. Thanking you in anticipation, yours truly, 13. Being a rainy day, I didn't move out. 14. Considering the circumstances, you were justified. 15. Being desirous of going to Baramulla, would you kindly grant me four day's leave? 16. In April last he was admitted to a school, being then ten years of age. 17. Upon it being pointed out to him that absence without leave renders one liable to dismissal, he replied etc. 18. The risk of a man committing suicide is so small that a good insurance company ignores it altogether. 19. I was annoyed at the book turning out to be dull and commonplace. 20. Having failed in the examination twice, he hunted for a job.

EXERCISE

Complete the following sentences with the help of the words in italics:—

1. We should abstain.....(*smoke*). 2. He confesses(*have done*). 3. It is our duty.....(*help*). 4. We have decided on.....[*go*] 5. We are determined on[*go*]. 8. He prohibited me.....[*smoke*]. 9. I like... [read]. 10. I succeeded.....[*find out*].

CHAPTER VI

Adverbs, Conjunctions and Prepositions.

Position of Adverbs.

An adverb is placed:--

1. Immediately after the word it modifies, if the word is not a verb.

2. Immediately after the word it modifies, if the word is an intransitive verb.

3. Between an auxiliary and the principal verb, if the word to be modified is a compound verb [e. g. have seen, shall see].

4. Either before the transitive verb it modifies or after its object (but not between the verb and its object)

Exception to 1:--The adverb *enough* is placed after the word it modifies.

Exception to 2:-- Adverb denoting time e. g. *always*, *never* etc. are usually placed before and not after the verb they modify, unless the verb is *to be*.

Exception to 3:-- If the object is lengthy ; the adverb may be placed between the verb and its object.

Exception to 1, 2, 3 & 4:-- The normal position of the adverb may be changed in the interests of clarity, balance or emphasis.

Examples.

1. He lent me the book *only* yesterday. But 'your handwriting is not legible *enough*.'

2. He slept *soundly*. He *often* sleeps with the mouth open.

3. I have *never* played hockey.

4. I narrate the story *briefly*, I did carefully the

prepositions or adverbs.

EXERCISE

Correct or justify:—

1. I hope you will excuse coming late. 2. Hoping to hear from you soon, yours affectionately. 3. Having worked all day, I went out for a long walk. 4. Don't fear me being any hindrance to you. 5. You should prevent at all costs he going into the enemy camp. 9. Having become a great favourite of a millionaire, it was easy for him to fulfil his ambition. 7. Walking along the street, a strange thing took place. 8. Having been addressed to the wrong person, I never received the letter. 9. I request your favour of granting me one day's casual leave. 10. I look forward to go abroad for higher studies. 11. There is every chance of he taking the classes to-day. 12. Thanking you in anticipation, yours truly, 13. Being a rainy day, I didn't move out. 14. Considering the circumstances, you were justified. 15. Being desirous of going to Baramulla, would you kindly grant me four day's leave? 16. In April last he was admitted to a school, being then ten years of age. 17. Upon it being pointed out to him that absence without leave renders one liable to dismissal, he replied etc. 18. The risk of a man committing suicide is so small that a good insurance company ignores it altogether. 19. I was annoyed at the book turning out to be dull and commonplace. 20. Having failed in the examination twice, he hunted for a job.

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3. I have *never* played hockey.

4. I narrate the story *briefly*, I did carefully the

work he had set me.

EXERCISE

Correct or justify:--

1. He will confess his guilt never. 2. He soon will leave for Lahore. 3. Kindly explain briefly your meaning. 4. Happily he did not go. 5. He did not go happily. 6. Please speak enough loud to be heard. 7. I only saw him yesterday. 8. He only charged us a rupee. 9. I never had played cricket. 10. He exactly stood behind me. 11. Just I was going to ask him whether he would come. 12. He only wrote on one side of the paper. 13. I merely did it because it was my duty. 14. I bore cheerfully the hardship. 15. He only promised to mention this case to my brother. [Change the position of *only* in as many ways as possible. and say how the meaning is affected].

Very and Much.

Very is used with:--

1. Adverbs and adjectives in the positive degree
e. g. he did it *very* quickly; he was *very* hungry.

2. Adjectives in the superlative degree; e. g. he is the *very* [that is in the fullest sense or really the] best student of our class.

3. Present participles used as adjectives: e. g. It is a *very* interesting novel.

4. Past participles used as adjectives: e. g. he is a *very* celebrated biologist: he is *very* celebrated, I felt *very* surprised.

Note:-- [1] In 4 the past participles are not parts of the verb but pure adjectives.

[2] The colloquial *I was very pleased, surprised* etc. is an exception to 4.

Much is used with:--

1. Verbs; e. g. I *much* (in a great degree) regret the mistake.

2. Adverbs and adjectives in the comparative degree
e. g. I feel *much* better to-day, I can do it *much* more quickly.

3. Adjectives in the superlative degree: e, g he is *much* (=by far or decidedly) the best hockey player we have.

4. Past participles used as parts of the verb and not in their adjectival capacity, e. g. I was *much* disturbed by the news. Here *disturbed* is part of the verb *was disturbed*.

Study the following sentences for use of a few common adverbs:--

A The news is *too* good to be true [.....is so good that it cannot be true]. He is *too* fond of meat [fond in a higher degree than is desirable] He is *very* fond of meat (fond in high degree). This is *too much* [intolerable] I shall be only *too* glad [exceedingly glad] to see you [idiom].

B. He underwent an operation in 1941. He has been healthy *ever since* [that is, throughout after 1941]. In 1951, the ration was three traks of shali: it has *since* been raised to five traks [that is, raised at some point between 1951 and the time of speaking] It was not possible *before* 1944. [that is, earlier than 1943]. Have you ever suffered from toothache *before*? [in the past, previous to this occasion]. It happened many years *ago*.

EXERCISE

Fill in the blanks with suitable adverbs;--

1. I am.....tired to do anything. 2. He wrote as quickly.....he could. 3- I walked.....fast that he could not overtake me. 4. I have not received the letter..... 5. I met him only an hour..... 6. His name was struck off the rolls in October last; but he has been readmitted..... 7. I received a letter from him a week 8. Who was sitting.....in the rear? 9. I waspleased to hear of your success. 10. I was.....pleased

to hear the news. 11. He granted my request.....willingly. 12. To-day is.....duller than yesterday. 13. Is your brother at home?..... he isn't at home. 14. You have worked.....harder than I 15. The news from home isdistressing. 16. He explained his meaning.....clearly, 17. They are.....more industrious than we. 18. I never saw such a dreadful sight. 19. The way he talks is... ..amusing. 20. The book is.....difficult for me.

Conjunctions

Study the following sentences for uses of some important conjunctions:

He did not come, *because* [or *since*] he was ill. *As* I have an important piece of business to attend to, I request..... [As-clause should stand first. *As* is weaker than *because*]. Even students clamour for their rights, *for* after all we live in a democratic age. [*For* is even weaker than *as*. The *for*-clause should follow the principal clause]. It is not so easy *as* you think (degree). Do *as* you like [manner], *While* I was standing here, a strange thing happened. (=during the time that). Please write *while* I dictate: [at the same time as] *While* I admit this, [I must although], I shall go, *if* he asks me to go. I shall not go *unless* [if not] he asks me to go. Wait *till* I return. *Until* he told me I did not believe you [*Until* is preferred when its clause stands first] Take care *lest* you fail. [in order that—not]. He went away *lest* we should suspect him [=for fear that]. The temptation is so strong *that* we cannot resist it [of result]. We come here *that* we may learn [purpose] It goes without saying *that* he will be elected secretary. It is a month *since* [=since which time] he came here.

EXERCISE

Supply the missing conjunctions:—

1. Make hay.....the sun shines. 2. You will not succeed.....you make the best use of your time. 3... ..he slay me, yet will I trust 5. He did not come.....

we did not call him. 5. I shall not come,—it rains. 6. He is poor—he is not dishonest. 7. I am not to go there again to-night.....he sends for me. 8. No man knows what he can do—he tries. 9 I shall be late—I hurry. 10. Tell him—I will come. 11. His health broke down—he overworked himself. 12. I have not seen him—he was a child. 13. I took away the razor blade—the child should cut himself. 14. No employee has had such an unblemished record—he. 15—there is life, there is hope. 16—I return, please wait. 17. Will you wait—I return? 18. You look—you had not slept for a moment. 19—I am not well to-day, you may excuse me for my absence. 20. Men work—they may earn a living. 21—you have an objection I shall call on you to-morrow. 22. Many things have happened—you left college. 23—you were not there I kept a note with your servant. 24—imperialism lasts there will be no peace in the world 25. I have not seen him—we met a month ago.

Some common Prepositions.

Study the following groups of sentences :--

A. He has been ill *since* last Monday—or the first July, or his admission to the first year class. (*Since* is used before a word denoting a *point* of time and is preceded by a verb in the perfect tense). He has been or was ill *for* a week. I shall stay here *for* a week or so. (*For* is used before a word denoting a period of time and can be preceded by most of the tenses). I shall finish the work *by* or *before* (earlier than) Monday (Point of time). I cannot finish the work *before* a week (period of time in a negative sentence). I have known him *from* his childhood. The Examination will begin *from* Monday. The class was held *from* April to June (*From* is used with a word denoting a point of time and can be preceded by more tenses than one). I shall attend to this *after* Tuesday. The company was wound up *after* three months. (*After* is used with a word denoting a point of time if it refers to the future). I

must finish the work *within* (before the end of) this week. The result will be out *in* a month or so (at the end of). You must see him *within* (during) this week. I shall be extremely busy *during* (throughout a period of time) the next week. You must see him *during* (at some point in a period of time) this week.

He reached here *at* ten o'clock—or *at* noon, midnight (A particular time of the day). I shall call on you *in* the afternoon—or the evening, the morning. He will be fourteen *in* June. (*In* is used before words denoting period of time). He reached here *on* Friday. (*On* is used with a particular day).

B. He lives in Calcutta. ("*In*" is used before the names of countries, and districts and places which are regarded as having limits and including a person or thing within those limits). He lives *at* the Rose Cottage or *at* Amira Kadal. [*At* is used before names of houses institutions, small villages and the name of any place which is regarded as a mere local point]. He ran *into* the Principal's room [motion to a point within]. The thief seems to have climbed *over* the wall. [motion above a thing without rest or touch] There is a lamp *over* the table, a book *on* it; a foot rests *under* it. Chinarr trees have been planted *along* (through the length or any part of the length of) the road. My house is *across* (on the other side of) the street. They marched *through* the city (from end of). I looked *through* the window (between the side of).

C. The letter was written *by* my friend (doer or agent)
Cut it *with* a knife (instrument)

EXERCISE

Supply the prepositions that are missing in the following sentences:—

A. He spends most of his time.....a shop.....the Hari Singh High Street. Do you know anything.....that student.....the corner?this particular afternoon I went.....his shop.....a fixed purpose. I should like to hear

your views—the subject. The goods will be sold—
 auction. It is only—your negligence that you have
 lost this chance. I have nothing—him, (no objection
 to. He comes—Sopore. He was a good little boy—
 a healthy influence—his fellows. This letter seems to
 have been written—your friend. She placed—the
 mantel-piece a framed photograph of the Taj. Write
 the application—ink. He fell—thieves (in the midst
 of). This house is valued—Rs. 5000. I went—Sopore
 —boat. We have lived here—twenty years. It is ten
 o'clock—my watch. I saw him three weeks—but
 have not seen him—then. What are you—(engaged
 in)? The answers are—the mark (on the inferior
 side of) A man, Ram Chand—name, has come to see
 you. I paid him—cash. He was born—the 19th No-
 vember. The examination will be over—Friday next
 (not later than). He lives—his income (not beyond).
 I have been engaged—this work—the day—yester-
 day. He rose—his seat. I swear—my honour that I
 will not betray you. I shall call you—the evening.
 This novel is nothing—the one I have read recently.
 I bought the book—five rupees.

B. He read the letter—moonlight. I am going —
 Lahore—a week. He is—thirty (less than thirty
 years of age). These cigarette cases are made —hand.
 The children slept—the floor of the loft—straw beds.
 It was—his influence that the school was started. He
 ran—the garden—the edge of the woods to prevent
 the fire from attacking his habitation.—hard labour,
 assisted—his mother and sisters he harvested the crops
 —the autumn. The thief seems to have climbed—
 the wall. He has a number of officers—him (subor-
 dinate to) He is no longer—debt. We shall divide
 them—three classes.—how much did you buy it? I in-
 tend going—horseback, and if a horse is not available,
 —foot. He takes—his father (is like him in some
 ways). He has acted—the law (in opposition to). His
 mother said this—much feeling. It filled me—an abid-
 ing terror—me it was hell. The police has built up a
 fairly strong case—him (in opposition to). The picture

of the schoolmaster standing there—the wide sky is very arresting: it is accompanied—my memory—a feeling of discomfort. I opened the cupboards and peered—the drawers. I shall not fail to see him—next week [at some point in]. He will arrive—next Friday [not later than]. I will come—half an hour. [inside the limits of]. He was turned—the class. Wars have never been waged like this—the beginning of the world. The subscription will come to—Rs 100 [more than]. you should lay up something—a rainy day [in anticipation of]. He is—such meanness [superior to]. He has swum—the Dal Lake [from one side to the other] It is—eleven o'clock [close to]. He is—contempt [not worth despising].

C. He is an artist—profession. I am short—money. I received his letter two months—but have not heard—him—then. I have not seen him—Monday. The pass percentage in English is eighty this year—fifty last year [as compared with]. Send the letter—registered post. Drake sailed—the world. I shall return—half an hour [within limits of]. I cannot afford it—that price. What is that—me? [does not matter to me]. His conduct is —suspicious [out of the range of]. We should not speak evil of a man—his back. I will come —five and six o'clock. He had no children—his first wife. Why do you stare—me the face? He stands first—the list. I said it—way a joke. The night was cold and we drove —the boulevard [in the direction of its length] The thief climbed in—the window [from side to side] I walked—the tunnel (moved along the interior of) He did it—sheer malice. He was sitting—his drawing room. Do you read—S. P. College?—my stay at Jammu I visited the library every day [throughout]. It is the point whether he or you do this work.—the floor; already half covered—the drifting snow lay the body of Mrs. Owen face downwards—a nightgown, feet and ankle bare and these and her hands were—a deep purple colour. He has lived—years—the most appalling savages—Dutch New Guinea, doing scientific work —his government.

D. I shall go—myself [alone], He led me—the hand. He lives—his brother. He was walking—a book in hand. I have no money—me. Is he—the committee? We have a shop—the Residency Road. Leave the book—the peon. We rowed—the river (towards the source). Put it—your pocket. He dropped the purse—the floor. He is down—fever. We shall meet—Anantnag, I live—Srinagar. He is—England these days—my return I found that he had left. I have no pen to write—He was—boots. A notice was put—the noticeboard. Throw it—the waste paper basket (motion to a point within). He fell—a ladder (down from). You may choose a book—these (from within) He fell—the balcony (out and down from). It is time—college. I walked—two miles [to the extent of]. He was shot—the head [from side to side of]. Looking—the window, I found—. It was all—you that we didn't reach there in time [by your fault]. We walked—the wood [from end to end of]. He ran—the road [from side to side of]. We walked—the Bund (a part of the length of). He was walking—his elder brother [at the back of]. He is—brother in the class [at a lower position].

EXERCISE

Supply the missing prepositions and use in sentences of your own:-

1. Accustomed—doing. 2. Acquainted.....a person
3. Adjacent.....a place. 4. Amused.....joke. 5. Annoyed.....a person.
6. Applicable.....case. 7. Astonished.....a thing.
8. Bent.....doing a thing. 9. Capable.....a thing
10. Confident.....success. 11. Consistent.....a thing. 12. Detrimental.....health.
13. Disgusted.....a thing 14. Engaged.....work.
15. Essential.....a thing. 16. Ignorant.....
17. Indebted.....a person. 18. Indispensable.....a thing.
19. Irrelevant.....a question. 20. Necessary.....a thing.
21. Opposed.....facts. 22. Qualified—doing a thing. 23. Respectful.....a person.
24. [Get] rid.....a thing. 25. Wanting.....a thing.
26. Short.....money.

CHAPTER VII

Indirect Reporting

We may report a speech either (1) directly *i. e.*, in the words of the speaker or (2) indirectly *i. e.* from our own point of view, *e. g.* He said to me "I am very busy"; he told me *that he was very busy.*"

In indirect reporting, we make changes in (1) tenses, (2) pronouns and (3) adverbs and adjectives of the original speech. We also use (4) conjunctions, (5) appropriate reporting verbs and other words to preserve the full force of the original speech.

Changes in Tenses.

The changes are necessary only when, at the time of reporting, the speaker's words are a matter of the past. The speaker's *is* then becomes the reporter's *was* and so on. (See the Sequence of Tenses),

Changes in Pronouns.

These pronouns of the original speech have likewise to be changed to suit the reporter's point of view. The speaker's *I* becomes the reporter's *he* unless the speaker and reporter is one and the same person.

Changes in Adjectives and Adverbs.

An adjective or adverb expressing *nearness* is changed into one expressing *distance*. Thus the speaker's *now*, *this*, *here*, *thus*, *to-day*, *to-morrow*, *yesterday*, *ago*, become respectively the reporter's *then*, *that*, *there*, *so*, *that day*, *the next day*, *the previous day*, *before* and so on.

Use of appropriate Reporting Verbs and Conjunctions

The following sentences may serve as illustrations:-

(1) He said to me, "I may not etc": he told me that he might not etc. 2. He said, "I may not come in time": he *said* that he might not come in time.

3. He said to me, "Who is the author of this book?"
He *asked* [or *inquired* of] me who the author of the book was.

Note :— The question sentence has lost its form in indirect narration.

4. He said, "Alas ! I am ruined"; he *exclaimed* that he was ruined. 5. He said to me, "How tall you are !" he said *with surprise* that I was very tall.

Note :- The phrase *with surprise* has been added to preserve the tone of the original sentence.

Here are some more reporting verbs which prove serviceable in indirect reporting : *order, request, command, require, beg, forbid, desire.*

Turn the following passages into Indirect Speech :-

1. "We 've come to attend your school," said James addressing himself to Mr. Branch. "We come from Orange."

"What is your name;" inquired the Principal.

"My name is James A. Garfield and these are my cousins," turning to the boys. "There names are William and Henry Boynton."

"Well ! I am glad to see you boys. You might be engaged in much worse business than this. I suppose you are no richer than most of the scholars we have here."

2. A conjurer and a tailor once happened to converse together. "Alas !" cries the tailor, "what an unhappy poor creature am I ; if people should ever take it in their heads to live without clothes, I am undone. I have no other trade to have recourse to."

"Indeed, friend, I pity you 'sincerely,'" replied the con-

jurer, but thank Heaven things are not quite so bad with me; for if one trick should fail, I have a hundred tricks more for them yet. However, if at any time you are reduced to beggary, apply to me, and I will relieve you."

3. "Conversation indeed!" said the Rocket, "You have talked the whole time yourself. That is not conversation."

"Somebody must listen," answered the Frog, "And I like to do all the talking myself. It saves time and prevents arguments."

"But I like arguments," said the Rocket.

"I hope not," said the Frog. "Arguments are extremely vulgar, for everybody in good society holds exactly the same opinions. Good-bye a second time; I see my daughters in the distance"; and the little Frog swam away.

4. A distinguished Irish member of the House of Commons named Dogherty, who subsequently became chief justice of Ireland, asked Canning what he thought of his maiden speech. "The only fault I can find with it," said Canning, "is that you called the speaker 'Sir' too often."

"My dear friend", said Dogherty, "If you knew the mental state I was in while speaking, you would not wonder of I had called him Madam."

5. "What I see," retorted the sergeant, "are hundreds of young men who pass along here day after day with lamps which have wicks but no oil, which have oil but no wicks. Anyway, why did you not stop when my constable on duty blew his whistle?"

"I was so sure," said the youth hotly, "that my lights were all right that I never bothered to connect

the whistle with myself."

"Ha, my pretty innocent, come along with me and see if we cannot teach you to connect the whistle more often with yourself."

6. "What is the matter, little one?" said the sentinel on guard.

"Father and mother have gone to the castle, because the king is dead," sobbed the child, "and they've never come back again; and I am so tired and so hungry! And I've had no supper, and my doll is broken. Oh! I do wish the king were alive again".

7. The Alpine Club man looked at me and said, "It is all very well for you to talk in that way, because it is easy to see that you are not up to that sort of thing."

"No matter" replied Hercules. "You have had a pleasant ramble, and have done the business as well as I could. I heartily thank you for your trouble. And now, as I have a long way to go, and am rather in haste,...and as the King, my cousin, is anxious to receive the golden apples....will you be kind to take the sky off my shoulders again?"

8. After some talk about Russia, he said, "I see you've got a book about ghosts with you."

"Not necessarily."

"In it, I see, he says something to the effect that it is almost impossible to be in a company of people not one of whom has seen a ghost, or had ghostly experience. I wonder if that is so?"

"I do not know. It may be. It would be if I were one of the company...at least, I believe so."

"Then you have had such experience?"

"Well, I think so. And, oddly enough, it had—

or so I must believe—some connection with Russia.”

7. “Gentlemen,” he said. “I am anxious to get an education, and have come here to see what I can do.”

“Well, this is a good place to obtain an education,” answered the chairman, without waiting for James to proceed further: “Where are you from?”

“From Orange. My name is James Abraham Garfield. I have no father; he died when I was an infant. My mother is a widow. Eliza Garfield.”

“And you want what education this institution can furnish?”

“Yes, sir, provided I can work my way.”

“Then you are poor?”

“Yes, sir, but I can work my way. I thought, perhaps, that I could have the chance to ring the bell and sweep the floors, to pay part of my bills.”

“What schooling have you had?”

“I have attended the Geanga High School three years, teaching in school in the winter.”

“Ah! then you are well advanced?”

“No, not very far advanced. I have begun Latin and Greek.”

“Then you think of going to college.”

“That is what I am trying for.”

8. “Where do you want to go to, James?” his mother replied.

“I’m not particular where I go; I want to see something of the world,” was James’s answer.

“It is rather queer for a boy of your ability not to know where he wants to go,” said his mother. “If I wanted to go somewhere, I would find out *‘where’* in the first place. You don’t care whether you go to Europe, Asia or Africa!”

"Not exactly that," replied James; "I should like to cross the Atlantic".

"And be sick enough of it before you go half way across," remarked Mrs. Garfield. "Boys don't know what they want."

"I know what I want," retorted James: "and that is what I am trying to tell you. I want to try life on the ocean. If I don't like it, I'll give it up"

"That is not so easy. You get out to the Mediterranean, or to China, and it will not be very easy to give it up and come home. You will wish that you had taken your mother's advice." His mother said this with much feeling.

"I shall never know till I try," James continued, "But I will never go to sea, or anywhere else, unless you consent."

9. "What are you doing with that book?" inquired a room-mate; "transcribing it?"

"Not exactly, though I am making it mine as much as possible," James replied. "Taking notes."

"I should think that would be slow work."

"Not at all, the way I do."

"What way are you doing?"

"I note the important topics of which the book treats, with the pages, so that I may turn to any subject, should have occasion hereafter. I mean to do the same with every book I read, preserve the notes for future use."

"A good plan, if you have the patience. I want to dash through a book quickly; I couldn't stop for your slow method," added the school mate.

"I spend no more time over a book than you do, I think," answered James. "I catch the drift, and appropriate the strong points and let all the rest go. But taking notes serves to impress the contents upon my memory. Afterwards, when I speak or write upon a given topic, my notes will direct me to necessary material."

10. "You know me?" cried the murderer.

The visitor smiled. "You have long been a favourite of mine," he said; "and I long observed and often sought to help you."

"What I may be", returned the other, "cannot affect the service I propose to render you."

"It can," cried Markheim; "it does! Be helped by you? No, never, not by you! You do not know me yet; thank God, you do not know me!"

"I know you," replied the visitant, with a sort of kind severity or rather firmness. "I know you to the soul."

11. "I am very glad to see you, Dr. Grimstone", he said, "but your coming at this time forces me to ask if there is any unusual reason for my having the pleasure of seeing you here?"

"I am exceedingly distressed to have to say that there is", said the Doctor solemnly, "or I should not have troubled you at this hour. Try to compose yourself, my dear sir, to bear this blow."

"I will," said Paul, "I will try."

"The fact is then, and I know how sad a story it must be for a parent's ear, but the fact is, that your unhappy boy has had the inconceivable rashness to quit my roof."

CHAPTER VIII.

Confusion of Words.

Students generally confuse words similar in form (e. g. *principal* and *principle*) or having similar meaning (e. g. *pride*, *vanity* *conceit*). They are advised to note their meanings carefully whenever they come across them and clear all confusion by consulting a good dictionary like the *Concise Oxford Dictionary*. We give below a list of similar words generally confused by the average student.

1. **Academic** (merely theoretical or scholarly). Not content with *academic* discussion only, the members of the Constituent Assembly have passed many laws to better the lot of common man.

Academical (of a College or University). Our Professor of English has had a brilliant *academical* career.

2. **Accede** (accept or defer). I hope you will *accede* to my request.

Exceed (to go beyond). The number of students *exceeds* a thousand.

3. **Acceptance** (the act of accepting). I have conveyed to him my *acceptance* of his terms.

Acceptation (interpretation put on something). I use the word 'nationalism' in its general *acceptation*.

4. **Accident** (unexpected event). Many persons lost their lives in a railway *accident* in Pakistan.

Incident (occurrence ; subordinate event). It is an *incident* of everyday occurrence.

5. **Adopt** (to make up). This is the right course to *adopt*. He has *adopted* a son since he had no male issue.

Adapt (to make fit). "A Tale of Two Cities" has been *adapted* for use in intermediate colleges. He cannot *adapt* himself to changing circumstances.

Adept (skill) Romesh is an adept in painting.

6. **Affection** (love). Mother's *affection* for child is proverbial.

Affectation (pretence). His headache is mere *affectation*. There is *affectation* in his tone.

7. **Allusion** (refer indirectly or delicately). In this poem there is an *allusion* to Kalidasa.

Illusion (deception). Mystics believe that objective reality is only an *illusion*.

8. **Arise** (come into existence or notice). Doubts *arose* in my mind as to his success. Difficulties have started *arising* and we must face them manfully.

Rise (get up). Now-a-days the sun *rises* at six in the morning. I *rose* up rather late today.

9. **Artful** (cunning). He is as *artful* as a fox.

Artistic (pertaining to art). He lacks *artistic* taste.

10. **Ascent** (going up ; climb). The *ascent* up Shankaracharya is steep at places.

Assent (the act of agreeing). Has the Principal given his *assent* to this proposal ?

11. **Aught** (anything). If there is *ought* of good in his character it is this.

Ought (expresses duty, rightness etc.) Now that your examination is fast approaching, you *ought* not to while away your time.

12. **Await** (transitive). I am *awaiting* orders.

Wait (intransitive). I am *waiting* for Sohan.

13. **Bail** (security). The accused was released on *bail*.

Bale (bundle). Do you know how many *bales* of cotton America exported last year ?

14. **Barbarity** (cruelty). The raiders indulged in extreme *barbarity*.
Barbarism (uncivilized state). The history of humanity is the history of its progress from *barbarism* to civilization.
15. **Bare** (naked) Don't wander about *bare-headed* in the sun.
Bear (to carry ; to endure ; a wild animal). I saw a labourer, bearing a heavy load on his back. One must *bear* the consequences of one's actions. The *bear* is difficult to tame.
16. **Beach** (sandy sea-shore). We found a huge fish stranded on the *beach*.
Beech (a tree). This table is made of *beech* wood.
17. **Beneficial** (useful). Exercise is *beneficial* to health.
Beneficent (kind, merciful). Asoka was a *beneficent* king and introduced many *beneficial* reforms.
18. **Beside** (by the side of). Daffodils grew *beside* the lake.
Besides (in addition to; moreover). *Besides* being a philosopher, Dr Radhakrishnen is great statesman. *Besides*, you ought to take into account the gravity of the situation.
19. **Born** (passive in the sense of 'birth'). Three sons and two daughters were *born* to her. Mr Nehru was *born* with a silver spoon in his mouth.
Borne (carried, sustained). The sea-borne trade of India is as important as that of any other country. He has *borne* great misery.
20. **Brake** (divide into parts). Handle the glass gently lest it should *break*.
21. **Break** (checking apparatus). Had he used the *brakes* of his cycle at the right moment, he would have averted the accident.
22. **Bridal** (about bride or matrimony). Portia made Bassanio promise not to part with his *bridal* ring

on any account.

Bridle (rein). The *bridle* of the knight's horse was studded with jewels.

23. **Broach** (to open or touch upon). He didn't even so much as *broach* this topic.

Brooch (an ornament). The *brooch* in her 'sari' looks beautiful.

24. **Bury** (put under ground). The king was *buried* three days after his death.

Berry (a fruit). Our forests abound in *berries*.

25. **Calendar** (table showing months and days of the year). The *calendar* hangs on the wall.

Calender (press cloth, paper etc.) Unless this piece of cloth is *calendered* it cannot look glossy

26. **Cannon** (a mounted gun). In October, 1947 *cannon* thundered at the gate, of Srinagar.

Canon (criterion ; a church diginity). His *canons* of judgements are different from mine. Mr Lawrence is the *cannon* of the place.

27. **Canvas** (kind of course cloth). I never wear *canvas* shoes. Mr. Mitra generally paints on *canvas* and not on paper.

Canvass (to seek or ask for business or for votes). Mr. Taylor *canvasses* for the goods of a certain firm. Elections to public bodies cannot be won without *canvassing*.

28. **Capable** (able ; competent). Prof. Q—is a *capable* teacher.

Capacious (roomy). Our house has a *capacious* drawing room.

29. **Celler** (under ground room). The wine lay in the *celler* for about three months.

Seller (one who sells). Shaban is a fruit *seller*.

30. **Censer** (vessel in which incense is burnt. Fragrant smoke arose from the *censer*.)
- Censor** (an official examination of plays, films etc) All films are *censored* before their release.
31. **Check** (stoppage; restraint; test). If you work hard, there is nothing to *check* your progress. Who will *check* the accounts?
- Cheque** (order to pay drawn on a bank). I am going to get a cheque cashed at the Jamru and Kashmir Bank.
32. **Childish** (of, or proper to a child. Used in a derogatory sense). A man of a *childish* temperament, Ghulam Qadir is never serious.
- Childlike** (of, or proper to a child. Used in a good sense). I like him for his childlike simplicity.
33. **Cite** [quote]. The speaker *cited* an instance from his own life.
- Site** (place). They have not been able to choose a good *site* for the new hospital.
- Sight** (View; capacity of seeing). Some of the boys were busy *sight-seeing* instead of doing any real relief work after the floods. His eyesight has deteriorated.
34. **Comprehensive** (Exhaustive; wide). His book on the subject is *comprehensive*.
- Comprehensible** (understandable). The writings of the older Hindi poets are not easily *comprehensible*.
30. **Confident** (Sure). A hard working young man he is *confident* of his success.
- Confidant** (a person entrusted with secrets.) In "Shakuntala" Anusuya is the *confidant* of the heroine.
36. **Congenial** (suitable, agreeable). Teaching is not *congenial* to his nature.
- Genial** (cheerful). Ashok is of a *genial* temper.

37. **Conscience** (moral sense of right and wrong). My *conscience* never allows me to tell a lie.

Conscientious (one who obeys his conscience). Moti is a *conscientious* worker.

Conscious (aware). I am painfully *conscious* of my shortcomings.

38. **Considerate** (kind; sympathetic). A *considerate* young man, he never utters a harsh word.

Considerable (sufficient, large). A *considerable* sum is needed.

39. **Corps** (a division of an army). He is serving in the Army Educational *corps*.

Corpse (a dead body of a human being). After the battle the field lay strewn over with *corpses*.

Carcase (a dead body of an animal). The *carcase* of a horse was seen floating down the river.

40. **Contagious** (a disease which spreads by contact). Plague is *contagious*.

Contiguous (adjoining). *Contiguous* holdings of land were consolidated.

41. **Contempitible** (deserving contempt). Such behaviour is *contempitible*.

Contemptuous (showing contempt). I object to his *contemptuous* remarks.

42. **Credible** (believable). This account of the robbery is not *credible*.

Creditable (worthy of credit or praise). His brilliant success in the examination is really *creditable*.

Credulous (easy to believe). A *credulous* person is apt to be deceived.

43. **Dairy** (a place to keep butter, milk etc). Arthur Donnithorne saw Hetty Sorrel making butter in the *dairy*.

Diary (A book or record of daily events or engagements.). Busy persons note down all their day's engagements in a *diary*.

44. **Deference** (respect). With all *deference* due to a great critic, I find it difficult to agree with Matthew Arnold in his judgements on Shelley.

Difference (dissimilarity). There is a world of *difference* between a nationalist and a fascist.

45. **Defy** (challenge). He was taken to task for *defying* the orders of his boss.

Deify (to worship as a deity) Gandhiji was *deified* even in his lifetime.

46. **Descent** (climbing down). It is a steep descent from Gulmarg to Tangmarg.

Dissent (disagreement). He conveyed his dissent through letter.

47. **Desert** [a piece of dry land; to forsake]. The *Sahra* in North Africa is considered to be the largest *desert* in the world.

Dessert (sweet dish or fruit served at the end of dinner). Only the *dessert* remains to be served now.

48. **Desirous** (having the desire of doing something) He is *desirous* of making a name.

Desirable (worth doing). Such conduct is not *desirable*.

49. **Destination**. (goal). At 8 p. m. we were within two miles of our *destination*.

Destiny (fate). 'There is a *destiny* that shapes our ends'.

50. **Draft** (a rough sketch). The first *draft* of the report was prepared by Abdul Qadir.

Draught (quantity drunk at a time). A *draught* of water will slake your throat.

Drought (want of rain). The *drought* was followed by famine.

51. **Drunk** (Past Participle of 'drink' and predicative adjective). The soldier was courtmartialed for being found *drunk* on duty.

Drunken (always an attributive adjective). Outside the hotel I met a *drunken* fellow.

52. **Efficacious** (sure to produce the desired effect). Penicillin is an *efficacious* drug.

Efficient (competent). Prof. S—is an *efficient* teacher.

53. **Emigrate** (to go out of one's country). Mr Adams thought of *emigrating* to China.

Immigrate (to settle into a new land). The Pilgrim Fathers *immigrated* into America.

54. **Eminent** (distinguished). Dr Verma is an *eminent* linguist.

Imminent (impending; about to happen). I don't think that the third World War is *imminent*.

55. **Elicit** (to draw out). The police couldn't *elicit* any information from the convict.

Illicit (unlawful); He was arrested for *illicit* sale of opium.

56. **Epithet** (a qualifying expression). Keats' *epithets* are remarkable.

Epitaph (inscription on a tombstone). Shakespeare's *epitaph* gives the dates of his birth and death.

57. **Exhausting** (tiring). It was an exhausting journey.

Exhaustive (detailed; comprehensive). The Professor's lecture on the subject was quite *exhaustive*.

58. **Exposition** [interpretation]. Sri Aurobindu's *exposition* of some of the aspects of the Gita is illuminating.

Exposure [lying open to] He got fever by *ex-*

posure to cold.

59. **Envelop** [to surround]. At Khilanmarg clouds may *envelop* you at any moment.

Envelope [the cover of a letter]. Write the address on the *envelope*.

60. **Feign** [to pretend]. Hamlet's madness was *feigned*.

Fain [gladly]. 'Fain would I climb, yet fear I to fall.'

61. **Facility** [advantage: ease]. I can speak Sanskrit with *facility*. Farooq has every *facility* to prosecute his studies.

Felicity [joy]. Contentment is the key to *felicity*.

62. **Ghastly** [death like; terrible]. Hiroshima presented a *ghastly* sight after being atom-bombed.

Ghostly [like or relating to a ghost]. 'The moon was a *ghostly* galleon tossed upon cloudy seas. The captain saw a *ghostly* figure in the tapestried chamber.'

63. **Gentle** [polite] He is not only industrious but gentle too.

Genteel [fashionable; well-bred] The youngman had a genteel look.

64. **Good** [possessing desirable qualities] Sohan is a good student.

Goodly [large; graceful] He purchased a *goodly* number of books. Returning I met a *goodly* person.

65. **Grate** [fireplace] There are no coals in the grate.

Great [big; distinguished]. Dr. Mookerji was a *great* orator.

66. **Hail** [to greet; frozen rain] 'Hail to thee blithe spirit'. He went out unmindful of the *hail* storm.

Hale [healthy]. Only a few days ago he was *hale* and hearty.

67. **Hew** [to cut down]. Ten oaks were *hewed* down.

Hue [colour] Her complexion is of a rosy *hue*.

68. **Historic** (famous) The *historic* Asian Relations Conference was held in New Delhi.

Historical (relating to history) We are thinking of establishing a *Historical* Society.

69. **Honorary** (office without pay). His father was an *honorary* magistrate.

Honourable [worthy of honour]. The *honourable* Education Minister was in the chair.

70. **Human** (pertaining to man). *Human* nature is the same all the world over.

Humane (kind) He is *humane* to the poor.

71. **Humility** (modesty). One must pray to God with *humility* of mind.

Humiliation (disgrace). Insulted in my presence he felt great *humiliation*.

72. **Imaginary** [not real]. Children should be taught to shed all *imaginary* fears.

Imaginative [full of imagination]. Poetry may be defined as the *imaginative* expression of emotion.

73. **Imperious** [haughty]. He is a man of *imperious* temperament

Imperial [pertaining to an empire or emperor majestic]. *Imperial* considerations led Britain to build a strong navy. Who does not know of the *imperial* glory of ancient Rome?

74. **Industrial** (relating to industry). In the 'Deserted Village' Goldsmith talks of the effect of the *Industrial* Revolution on the British countryside.

75. **Ingenious** (clever). He has an *ingenious* way of influencing people.

Ingenuous (frank : simple). He made an *ingenuous* confession.

76. **Judicial** (relating to the court of justice). A *jud-*

- icial* inquiry is being made.
Judicious (wise ; of sound judgement). He has made a *judicious* selection of books.
77. **Junction** (a meeting point). Lucknow is a railway *junction*.
Juncture (a critical point of time). He came to my rescue at a critical *juncture*.
78. **Key** (instrument for opening lock). I broke open the lock as I had lost the *key*.
Quay (wharf). The ship anchored at the nearest *quay*.
79. **Late** It is never too *late* to mend.
Lately (recently). What books have you been reading *lately*?
80. **Loath** (unwilling). He is *loath* to leave home.
Loathe (hate) I *loathe* all forms of hypocrisy.
81. **Loose** (not tight). Your trousers are *loose*.
Lose (to suffer loss). The patient is *losing* his appetite.
82. **Luxurious** (given to luxury). Mr Qureshi is leading a *luxurious* life.
Luxuriant (implies rich growth). 'Her hair is *luxuriant*.'
83. **Lightening** (making lighter). He carried some of my articles, *lightening* my burden considerably.
Lightning (a flash of light in clouds). Clouds thundered and *lightning* flashed in the sky.
84. **Male** (masculine). Ghulam Rassul has no *male* child.
Mail [*Dak*]. There is a regular Air *Mail* service between Srinagar and Delhi.
85. **Medal** [some award of merit]. Mohan was awarded a gold *medal*.

Meddle [to interfere]. A gentleman never *meddles* with other peoples affairs.

86. **Martial** [warlike] The Gurkhas are a *martial* race.

Marshal [to arrange] I have jotted down the main points; I have only to *marshal* them now.

87. **Metal**. Of all *metals* iron is the most useful.

Mettle [courage]. Here is an opportunity of proving your *mettle*.

88. **Momentary** [which lasts for a moment; transitory] The pleasures of the senses are *momentary*.

Momentous [of great importance] It is a *momentous* issue and demands our whole-hearted attention.

89. **Negligent** (careless). One should not be *negligent* in matters of duty.

Negligible (too small to merit consideration). The difference between the two is *negligible*.

90. **Observance** [performance of a duty, custom, religious ceremony etc]. The *observance* of a fast is not a matter of compulsion for the Hindus.

Observation (noting carefully). A novelist has a keen *observation* of life.

91. **Official** (relating to an office). He is talking to the Principal about some *official* matter.

Officious (too forward in offering services: so used in a bad sense). Gulam Qadir is very *officious* to me.

92. **Ordinance** (an order issued by government). The Governor has issued an *ordinance*.

Ordnance ('department for military stores'). He is a clerk in the *Ordnance* department.

93. **Peal** (loud sound). He broke into a *peal* of laughter.

Peel (to take off the skin of a fruit, vegetable etc.) The cook was *peeling* potatoes.

94. **Persecute** (to trouble or punish). He is being *persecuted* for nothing.

Prosecute (to accomplish, to proceed legally against). He cannot *prosecute* his studies because of poverty. The offenders were *prosecuted*.

95. **Popular** (liked by people). Gandhiji was the most *popular* leader of his day.

Populous (crowded). Delhi is not as *populous* as Bombay.

96. **Pour** (cause to flow) He poured the medicine into a cup.

Pore (to study or think; minute hole in the skin) He *pored* over the problem for about an hour but could not solve it. The *pores* in our bodies serve as outlets, for perspiration.

97. **Precede** (go before). Sunday *precedes* Monday.

Proceed (go on). I am *proceeding* on two years study leave. I am *proceeding* to Cambridge next summer.

98. **Prescribe** (lay down) "A Tale of two Cities" has been *prescribed* as text book for the Intermediate Examination.

Proscribe (to ban) That book has been *proscribed*.

99. **Raise** (to lift) The Kasamir Government is taking steps to *raise* the standard of living of the people.

Raze (to demolish) The earth - quake in Assam *razed* many buildings to the ground.

100. **Resource** (means; an expedient). I have no *resources*. He is a *resourceful* man.

Recourse (resort to a possible help). Examinees should not take *recourse* to unfair means.

101. **Respectable** (worthy of respect). He is a *respectable* gentleman.

Respectful (full of respect). I am *respectful* to my teachers.

102. **Sanguine** (hopeful) I am sanguine about my examination results.

Sanguinary (bloody). The World War II was the most *sanguinary* war ever fought.

103. **Sensible** (intelligent). Mohan is a *sensible* young man.

Sensitive (very open to external impressions) Poets are sensitive.

104. **Social** (pertaining to society). Economics is a *social* science. He is a member of the Social Reform Committee.

Sociable (fond of society; companionable). Being *sociable*, he is liked by all.

105. **Spiritual** (pertaining to the spirit or the soul) According to some wealth is an impediment to *spiritual* advancement.

Spirituous (containing spirits). *Spirituous* liquors are harmful.

106. **Stationary** (fixed) The Sun is *stationary*.

Stationery (writing material). Messrs Kapoor Brothers deal in stationery also.

107. **Suspense** (uncertainty). Please don't keep me in *suspense*. Skilful short story writers keep the reader in *suspense* to the very end of the story.

Suspension (giving up; temporary removal from service). According to Coleridge poetic faith lies in a "willing *suspension* of disbelief for the moment," The Minister has ordered his *suspension*.

108. **Temporary** (not permanent). He is working against a *temporary* post.

Temporal (earthly). Even a king must die although he weilds great *temporal* power.

109. **Vain** (useless; proud) All his efforts were in *vain* He is a *vain* fellow.

Vein (blood vessel). The *veins* carry blood to the body.

Wane (decrease). The moon waxes and *wanes*.

110. **Veil** (covering for the face). Hindu women do not use the *veil*.

Vale (valley). 'Who has not heard of the *vale* of Kashmir?

111. **Veracity** (truthfulness). I question the *veracity* of this statement.

Voracity (greediness for eating). Gluttons are notorious for their *voracity*.

112. **Verbal** (concerning words). This is in compliance with the officer's *verbal* orders.

Verbose (having more words than necessary). The style of many of the Indian writers of English is *verbose*.

113. **Violence** (outrage ; exercise of physical force) Gandhi Ji was opposed to *violence*.

Violation (breaking ; infringement). Anyone can be punished for *violation* of law.

114. **Virtual** (actual, in effect). He was a minister in name only ; his Secretary was the *virtual* minister.

Virtuous (possessing virtue morally good] A *virtuous* soul lives a fuller life after death.

115. **Wet** His clothes are *wet* with rain.

Whet [to sharpen]. I gave my knife to the black smith to *whet* its blade. Regular exercise *whets* your appetite.

116. **Wear** [to put on]. He *wears* a Gandhi cap.

Ware [articles for sale]. The merchant could not sell his *ware*.

117. **Yoke** [wooden neckpiece holding together a pair of draught oxen ; burden] The two oxen were *yoked* together.

Yolk [yellow part of an egg]. Egg *yolk* is rich in vitamins and minerals.

EXERCISE

A. Make sentences to bring out the meanings of any *five* pairs of words:---

[K. U.—1951]

- | | |
|---------------|-----------|
| 1. Creditable | Credulous |
| 2. Decided | Decisive |
| 3. Fair | Fare |
| 4. Good | Goodly |
| 5. House | Home |
| 6. Persecute | Prosecute |
| 7. Virtual | Virtuous |

B. Make sentences to distinguish between the meanings of any *five* pairs of words:--

[K. U.—1950]

- | | |
|---------------|------------|
| 1. Accident | Incident |
| 2. Official | Officious |
| 3. Dissent | Descent |
| 4. Stationary | Stationery |
| 5. Resource | Recourse |
| 6. Eligible | Illegible |
| 7. Elicit | Illicit |

C. Fill up the blanks in the following sentences with words given in brackets:--

- The _____ of our college is a man of _____.
[Principle, principal].
- He was arrested for stealing a _____ of cotton and has now been released on _____. [bale, bail].
- The _____ significance of this _____ event is very great.
[historic, historical]
- The _____ for the new school is not yet in _____.
[sight, site].

5. She has great——for her son although he is given to——[*affection, affectation*].
6. Students writing an——hand are not——for the post of Secretary. [*eligible, illegible*]
7. I am——that my——will not betray me
[*confidant, confident*].
8. I am——to my——teacher [*respectable, respectful*]
9. William Caxton——the Printing Press and Benjamin Franklin——electricity [*invent, discover*]
10. He is an——doctor and prescribes——medicines [*efficacious, efficient*]

D. Use in sentences of your own so as to bring out the difference:

Alternative, alternate; amiable, amicable; artist, artisan; beach, beech; berth, birth; bury, berry; casual, causal; clamant, claimant; council, counsel; decided, decisive; disease, decease; excite, incite; gait, gate; hew, hue; humility, humiliation; impossible, impassable; lessen, lesson, naughty, knotty; pain; pane; principal, principle; reign, rein; temper, tamper; way, weigh; wether weather.

E. Rewrite the following sentences replacing misused words (if any) by the right ones:—

1. What is the decease he is suffering from?
2. He is a member of the student's counsel.
3. I cannot give my ascent to such a proposal.
4. He has been suspended for tempering with certain papers.
5. His dairy gives the full details of his visit to Indonesia.
6. Man is the maker of his own destination.
7. He is at variation with me in this matter.

8. Practise makes a man perfect.
 9. This building was struck by lightning.
 10. He prays to God with humiliation.
 11. He denied to help the man.
 12. A statute of Mahatma Gandhi is to be set up in Gandhi Park.
 13. Many young men have immigrated from Japan.
 14. I am not in favour of corporeal punishment.
 15. The corpse of a horse was floating down the Jehlum.
 16. Karim is accustomed to drinking.
 17. Magwitch effected his escape from the prison ship.
 18. The habit of early marriage is harmful to society.
 19. He does not mean what he tells.
 20. Please convey my compliments to your father.
-

CHAPTERS IX.

One-word Substitution

A good writer uses his words as a miser spends his money; it is not wise to use a number of words where only one may do. It is, for example, better to write "My Experiments with Truth" is Gandhiji's *autobiography* than that "My Experiments with Truth" is Gandhiji's *life story written by himself*. While writing, the student would do well to pause and think whether he can use single words for certain expressions.

Given below is a list to show how a single word can sometime replace a number of words:-

- | | |
|------------------------------|--------------------|
| 1. Government by one. | Autocracy |
| 2. Government by the nobles. | Aristocracy |

(Look up in the dictionary, the words oligarchy, bureaucracy, thearchy, democracy, pantisocracy, dictatorship, anarchy.)

- | | |
|--|--------------------|
| 3. The Indian Government has a <i>representative of its own possessed of full authority to deal with every situation in New York</i> | Ambassador |
| 4. Undue favour from a high official or holder of patronage to his relatives. | Nepotism |
| 5. Too much official formality. | Red-tapism |
| 6. The practice of spying. | Espionage |
| 7. Murder of oneself. | Suicide |
| 8. The killing or murderer of an infant. | Infanticide |
| 9. Murder or murderer of one's own mother. | Matricide |
| 10. Murder or murderer of one's father. | Patricide |

(Look up in the dictionary the words *homicide* *regicide*, *insecticide*, *germicide*, etc.)

11. One who does not believe in the existence of God. **Atheist**
12. A person who starves the body for the good of the soul. **Ascetic**
13. A person with narrow and prejudiced religious views **Bigot**
14. A man with skin and hair of auburn colour. **Blond**
15. A woman with skin and hair of auburn colour. **Blonde**
16. A woman with dark skin and brown hair. **Brunette**
17. A person who is a great lover of books. **Bibliophil (e)**
18. A man who is fond of fighting. **Bellicose**
19. One who is able to use his right hand as well as his left. **Ambidexterous**
20. One who easily believes whatever he is told. **Credulous**
21. One insensible to kind thoughts or sympathetic feelings. **Callous**
22. One always inclined to find faults. **Censorious**
23. One who thinks only of himself. **Egoist**
24. One who thinks of the freeing of the lower classes from their disabilities. **Emancipationist**
25. One very fond of refined sensuous enjoyments. **Epicure**
26. One who relies only on experience and observation. **Empiric**
27. A man who thinks of the welfare of woman. **Feminist**
28. A person of unusual habits. **Eccentric**

29. One having excessive and mistaken enthusiasm in matters of religion. **Fanatic**
30. One not easily pleased by anything. **Fastidious**
31. One who believes implicitly in fate. **Fatalist**
32. One who is very careful about one's health. **Hygienist**
33. One who is unable to pay one's debts. **Insolvent**
34. One who is not fit for something according to rules. **Ineligible**
35. One who cannot be tired out. **Indefatigable**
36. A breaker of images. **Iconoclast**
37. A person who dies without making his will. **Intestate**
38. One who does not know how to read and write. **Illiterate**
39. One given to continual talking. **Loquacious**
40. A hater of mankind. **Misanthrope**
41. A hater of woman. **Misogynist**
42. A hater of the institution of marriage. **Misogamist**
43. One with an evil reputation. **Notorious**
44. One suffering from nervous disorder. **Neurotic**
45. One who believes that all is right with the world. **Optimist**
46. One who takes a dark view of things. **Pessimist**
47. One who loves one's fellow beings and works for them. **Philanthropist**
48. A man who is a lover of woman. **Philogynist**
49. One who does not care for literature and art. **Philistine**
50. One who walks on foot. **Pedestrian**

51. A person who amuses himself by love-making. **Philanderer**
52. One who walks in sleep. **Somnambulist**
53. One who talks in sleep. **Somniloquist**
54. One who is particular about the purity of his language. **Purist**
55. A writer who borrows another writer's words and ideas and tries to pass them off as his own. **Plagiarist**
56. One who is liked by every one. **Popular**
57. People who take up arms against the government. **Rebels**
58. One who helps a stranger or helpless personality. **Samaritan**
59. One indifferent to pleasure or pain. **Stoic**
60. One who can disguise the direction from where his voice is coming **Ventriloquist**
61. One who has had a long experience of an occupation. **Veteran**
62. One who cannot make a mistake. **Infallible**
63. God *is all powerful* **Omnipotent**
64. God *is everywhere*. **Omnipresent**
65. God *knows everything*. **Omniscient**
66. One who eats human flesh. **Cannibal**
67. A woman having or affecting literary tastes and learning. **Blue-stockings**
68. Man who works in the same department or office etc. **Colleague**
69. One's betrothed. **Fiance**
70. One who destroys works of art. **Vandal**
71. More like a woman than a man. **Effeminate**
72. One who abstains totally from intoxicants. **Teetotaler**

73. A person who is actuated by the welfare of human beings. **Humanitarian**
74. The state of being without a wife. **Celibacy** or **Bachelorhood**
75. A place where birds are kept. **Aviary**
76. A tank for water plants or fishes. **Aquarium**
- (Look up in the dictionary the words library, mortuary, wardrobe, museum, herbarium.)
77. To rise and fall in waves. **Undulate**
78. To wait on events. **Temporize**
79. To mark the skin with indelible patterns by inserting pigments in punctures. **Tattoo**
80. To take place at the same time as another. **Synchronize** with
81. To send large sums of money as monetary aid. **Subsidize**
82. To render safe from germs. **Sterilize**
83. To be very reserved in speech. **Reticent**
84. To restore to life from apparent death. **Re-animate**
85. To preserve from extinction. **Perpetuate**
86. To turn out of society and fellowship. **Ostracize**
87. To exclaim against a person or thing. **Inveigh**
88. To involve (one) in accusation. **Incriminate**
89. To urge to commit a crime. **Instigate**
90. To work out (a plan) in all its details. **Elaborate**
91. To free a person from blame in a matter. **Exonerate**
92. To make atonement (for one's sins). **Expiate**

- | | | |
|------|--|---------------------|
| 93. | To unearth by digging. | Excavate |
| 94. | To clear up something obscure. | Elucidate |
| 95. | To give one's authority to another. | Delegate |
| 96. | To express disapproval [of something]. | Deprecate |
| 97. | To lower the value (of something). | Depreciate |
| 98. | To finish by completing what was intended. | Consummate |
| 99. | To cast slander on a person. | Calumniate |
| 100. | To sear by hot iron or electricity. | Cauterize |
| 101. | To do away with a rule. | Abrogate |
| 102. | To turn friends into enemies | Alienate |
| 103. | To destroy completely. | Annihilate |
| 104. | To reduce the strength of; or to make thin or fine. | Attenuate |
| 105. | To make more rapid in speed. | Accelerate |
| 106. | To carry off a person by illegal force | Kidnap |
| 107. | To speak ill of a man in his absence. | Backbite |
| 108. | Deviation from the common rule or standard. | Anomaly |
| 109. | Total loss of voice | Aphobia |
| 110. | Allowance due to a wife from her husband after separation. | Alimony |
| 111. | Talking impiously about sacred things. | Blasphemy |
| 112. | Wilful and persistent resistance to lawful authority. | Contermacy |
| 113. | Want of rain. | Drought |
| 114. | The study of insect. | Entomology |
| 115. | Worship of idols. | Idolatory. |
| 116. | A personal peculiarity of temperament or constitution. | Idiosyncrasy |
| 117. | A remedy for all disease. | Panacea |

118. Tendency to quarrel or fight. **Pugnacity**
119. Medical examination of a dead body. **Postmortem**
120. Having reference to what is past. **Retrospective**
121. Speaking aloud one's thoughts when alone. **Soliloquy**
122. Office with salary but no work. **Sinecure**
123. Work for which no salary paid. **Honorary**
124. That which cannot be read. **Illegible**
125. That which can be seen through **Transparent**
126. That which is contrary to law. **Illegal**
127. That which can be heard. **Audible**
128. That which can be seen. **Visible**
129. That which is no longer in use. **Obsolete**
130. That which cannot be blotted out. **Indelible**
131. That which cannot be conquered. **Invincible**
132. That which cannot be seen through **Opaque**
133. That which can easily catch fire. **Combustible**
134. That which is easily bent. **Flexible**
135. Practice of marrying more than one husband at a time. **Polyandry**
136. Practice of marrying more than one wife at a time. **Polygamy**
137. Having two wives or husbands at a time. **Bigamy**
138. A person aged 100 or above **Centenarian**
139. One between 69 and 80 years of age. **Septagenarian**
140. That (*e. g.* cloth etc.) which is able to keep water out. **Water-proof**
141. An animal *that cannot be tamed* **Wild**
142. A style *full of words.* **Verbose**

143. To repeat something *word for word*. **Verbatim**
144. They jumped *at one and the same time*. **Simultaneously**
145. State of causeless depression. **Hypochondria**
146. Aversion to water, especially as symptom of madness due to dog bite. **Hydrophobia**
147. Prohibited by law. **Illicit**
148. *Grass eating* animals. **Graminivorous**
149. Animals which live on herbs **Herbivorous**
150. One who believes in vegetable diet and abstain's from meat. **Vegetarian**

[Look up the Dictionary *piscevorous*, *carnivorous*, *frugivorous*, etc.]

151. Anything that prevents putrefaction. **Antiseptic**
152. Of hair, thin as a hair. **Capillary**
153. A medicine or plant *that will produce the desired effect*. **Efficacious**
154. Remarks *which do not apply to the subject in hand*. **Irrelevant**
155. A comparison *that is out of place*. **Inapt**
156. A problem *never likely to be solved*. **Insoluble**
157. A sound that cannot be heard. **Inaudible**
158. A statement *which is impossible to contradict*. **Irrefragable**
159. A judge *who travels from place to place*. **Itinerant**
160. A remedy *which never fails*. **Infallible**
161. A scheme *that cannot be put into practice*. **Impracticable**
162. A desire *that cannot be suppressed*. **Irrepressible**
163. That which cannot be imitated. **Inimitable**
164. Liable to catch fire easily. **Inflammable**

165. That which cannot hurt or wound. **Invulnerable**
166. A thing *which is not subject to alteration*. **Immutable**
167. A medicine that induces sleep. **Narcotic**
168. The art practised by statesmen, ambassadors etc. **Diplomacy**
169. A critical judge in matters of taste. **Connoisseur**
170. A professional rider in horse races. **Jockey**
171. A person *fond of going to the law*. **Litigious**
172. Children born together. **Twins**
173. A letter, piece of writing etc. that does not bear the writer's name. **Anonymous**
174. The life story of a person written by himself. **Autobiography**
175. Animals which give suck to their young ones. **Mammals**
176. A speech made *without previous preparation*. **Extempore**
177. Compulsory enlistment for military service. **Conscription**
178. Words inscribed on a tomb. **Epitaph**
179. Conventional rules of personal behaviour. **Etiquette**
0. Notice of somebody's death in a news paper. **Obituary**
181. A four-footed animal. **Quadruped**
182. An insect with many legs. **Centipede**
183. A show held in the afternoon. **Matinee**
184. Animals that can live both on land and in water. **Amphibia**
185. A short official statement of public events or an invalid's health. **Bulletin**

186. A book giving information about all branches of knowledge. **Encyclopaedia**
187. Former holder of an office or position. **Predecessor**
188. A day of gaiety and festivity **Gala-day**
189. A bird *that comes and goes with season* **Migratory**
190. Evening prayer in the Church of England. **Vespers**
191. The act of violating the sanctity or destroying the property of the church. **Sacrilege**
192. The sum paid to person for a piece of work. **Remuneration**
193. Dramatic performance with dumb-show **Pantomime**
194. A beast that preys on other animals. **Predacious**
195. Right of succession belonging to the first born. **Primogeniture**
196. Work of a writer appearing after his death; a child born after the death of its father. **Posthumous**
197. A victory gained at too great an expense **Pyrrhic**
198. Ordinary and common place remarks. **Platitudes**
199. An edition of a book from which all objectionable matter has been removed. **Expurgated**
200. A disagreeable vocal sound. **Cacophony**
201. Belonging to or pertaining to an individual from birth. **Congenital**
202. Income sufficient to live on. **Competence**
203. Influence *exerted secretly*. **Backdoor**
204. Belonging to one's ancestors. **Ancestral**
205. The quality of doing the right thing at the right place and time. **Tact**
206. The doctrine that human souls pass from

- one body into another and vice
versa. **Transmigration**
207. Emitting a bad smell. **Malodorous**
208. A building where arms, ammunition and
provisions are stored. **Magazine**
209. A person who combines in himself the
characteristics of both the sexes. **Hermaphrodite**
210. One who believes in going out naked
on all occasions. **nudist**
211. Lasting only a very short time. **Ephemeral
or Transient**
212. Do something so stealthily that none
might observe the action. **Surreptitiously**
213. The extent of a bishop's jurisdiction. **Diocese**
214. Morbid craving for alcohol. **Dipsomania**
215. Capable of being drawn out into wires. **Ductile**
216. Purify or disinfect with fumes. **Fumigate**
217. A rule *that is true in most cases*. **General**
218. A person who mends broken window glasses.
Glazier
219. A person residing in a country of which
he is not a citizen. **Foreigner**
220. Admitting a person to the citizenship of
a state to which he does not belong. **Naturalization**

EXERCISES

A. Substitute one word for each of the expressions in italics in the following sentences:-

1. The writing of my younger brother is *such that it cannot be read*.
2. The patient's condition is going from bad to worse.
3. I am not a person with *narrow and prejudiced religious views*.

4. I intend to attend the cinema show that is to be held in the afternoon.
5. Romesh is a sort of man who thinks only of himself.
6. You ought to render this cotton safe from germs.
7. The words written on his tombstone after his death ran as follows.
8. He is free from national prejudices and thinks himself a citizen of the world.
9. Albert Einstein had to leave his country and settle in America.
10. He took a substance that induces sleep.
11. His father was a lover of books.
12. All state buildings were decorated with lights on the Republic Day.
13. For a long time he held a post for which no salary was paid.
14. The architecture of the middle ages.
15. There were many vessels made of baked clay.
16. Official statements of the Pope's health have been appearing in newspapers.
17. The two teams played a match in which neither won.
18. His manners are like those of a woman.
19. Bear eats human flesh.
20. Many people don't think that the moon cannot be reached.

B. Substitute a single word for each of the following:--

1. Contrary to law.
2. Contrary to nature.
3. Medicine tending to loosen the bowels.
4. Easy to carry over long distances.

6. A state of perfect balance.
7. A believer in the total abolition of war.
8. The quality of doing the right thing at the right place and time.
9. Cessation from arms before a formal treaty is signed.
10. A hard hearted money lender.
11. To work merely for money or some other material reward.
12. A place where fish are kept.
13. To come into a country from another country.
14. Murderer of father.
15. Medicine to counteract the effect of poison.

C. Give one word having the same meaning as each of the phrases in italics in the following:---

1. He used to come here *from time to time*.
2. He goes away *now and again*.
3. He spent his money *with open hands*.
4. He behaved *with utmost violence*.
5. 'No!' he said *with marked emphasis*.
5. The object was shaped like *an eight-sided figure*.
7. He looked *the picture of misery*.
8. The wicked king was *deposed from the throne*.
9. I think I must *beg you to excuse me*.
10. The road seemed *without any end*.

D. Write one word for the words in italics:---

(P. U. B. A. 1930)

1. The object was shaped like *an eight-sided figure*.
2. We usually hear little of countries *which are far distant*.
3. His post is *one for which no salary is paid*.

4. Here is *a remedy for all diseases*.
5. The statement is *not likely to be true*.

E. For each of the following italicised phrases substitute a single word of equivalent meaning.
(P. U. B. A. 1930)

1. That man *can use either hand with ease*.
2. Both fell *at the same moment*.
3. He is *unable to pay his debts*.
4. A voice *that can hardly be heard*.
5. A style *that cannot be imitated*.

THE END

INTRODUCTION

CHAPTER I

Translation is one of the many ways of learning a language. It aims at conveying in one language the thoughts and ideas expressed in another. It is not, therefore, easy to learn this art, for it requires a thorough knowledge of both the languages. We must first of all be able to comprehend exactly what is intended to be conveyed and then to express that very same thought in the other language. Translation teaches us the use of the right word at the right place.

The Art of Translation can be mastered only by constant practice. But at the same time no one can claim to be a good translator unless he has a sufficient stock of active vocabulary at his command and is well acquainted with the grammatical and other rules of the language. Every language has its own rules and conventions that are sometimes different from those of other languages. The same holds true in the case of English and our Vernacular languages. There is, for instance, a great deal of difference between English and the vernacular languages, in their syntax, forms of narration and idioms. But for these differences, the Art of Translation would not have been so difficult as it really is.

While translating the students should keep in view the following hints and suggestions :-

1. First of all read the vernacular passage carefully, making sure that you understand the exact meaning attached to the words by the writer. Words you must not forget, do not have a fixed meaning, and the same word can be used to express different ideas by using it in different contexts; you should, as it were, enter into the mind of the writer and

put yourself into his frame of mind. Then and then only you will be able to translate correctly. In order to achieve this you will sometimes have to go beyond the laxical meaning of the words used.

2. Always avoid literal translation. If you translate word for word you will not be able to convey precisely the meaning expressed by the writer in the vernacular passage. Though language is comprised of words but we do think or speak in words but in sentences. You should, therefore, translate sentences and not words, otherwise you will not be able to express as a whole the sense of the vernacular passage into English. But at the same time you have to guard yourself against too free a translation. Such an attempt may sometimes make the whole translated passage look absurd by omitting some essential thoughts and ideas of the writer.
3. Avoid, as far as you can, the use of obsolete and archaic words. High sounding and bombastic words too should not be used for they don't add to the beauty of translation.
4. Donot use two words where one will serve your purpose. The golden rule "Omission of Unessentials" should always be kept in view
5. You should be very careful while translating long or involved sentences. Break such sentences into a reasonable number of shorter sentences and then translate them into English, but at the same time be careful that in doing so you do not sacrifice the sense of the original.
6. Increase your stock of vocabulary. This you can do by reading books that your teacher recommends, from time to time, in the class-room. You should also develop the habit of consulting a dictionary whenever you come across a difficult word. You can also learn a large number of words in the class-room, if you remain attentive.
7. Pay proper attention to the grammatical rules, and learn the difference between English and Vernacular idioms.

CHAPTER II

In order to be a good translator one must know certain grammatical rules which are essential for good translation. Study carefully the grammatical rules given below.

Nouns

(1) Some Nouns have the Singular and the Plural alike.

1. Please buy me two १. कृपया मेरे लिये दो दर्जन dozen mangoes and one आम और एक दर्जन केले dozen bananas (not do- खरीदिये । zens)

2. This pencil costs eight २. इस पेनसिल का मूल्य आठ new pice and that pen नये पैसे है और इस कलम के six new pice. छै नये पैसे ।

3. That shephard has ३. उस गड़रिये के पास तक- nearly two hundred रीबन दो सौ भेडें हैं । (not hundreds) sheep.

४. اس پنسل کی قیمت آٹھ نئے پیسے ہے اور اس قلم کی چھ نئے پیسے۔

(2) Some Nouns are used only in plural
1. My spectacles are १. मेरी ऐनक आप की ऐनक से dearer than your's. महंगी है ।

२. میری عینک آپکی عینک سے مہنگی ہے۔

2 His trousers are loose. ۲. اس کی پتلون ڈیلی ہے۔
۱ اسکی پتاؤں تھیلی ہے۔

3. They are playing billi- ۳. وہ بلیارڈ کھیل رہے ہیں۔
ards.

4 He is suffering from ۴. اس کو کھٹکے کا رोग है।
mumps. ۱ اُس کو کنتھه ملا گی بیماری ہے۔

5. We gave him thanks. ۵. ہم نے اسکا دهنवाद
کیا۔

۵ ہم نے اُسکا شکریه ادا کیا۔

(3) Some Nouns are used only in singular form
1 Switzerland is known ۱. سٲیٲرلینڈ اپنے پکرتیک
for its natural scenery. دٲیوں کے لیے پسیدھ ہے۔

۱ سوئزر لینڈ اپنے قدرتی نظاروں کے لئے مشهور ہے۔

2. The rich and the poor ۲. نٲاٲ کے سامنے اُمیر و
are equal in the eyes of ۱ گریب برابر ہیں۔
law.

۲ قانون کے سامنے امیر اور غریب سب برابر ہیں۔

3. This news will be ۳. یہ سٲٲنا کل کے پٲروں
published in tomorros ۱ छپे गो।
papers.

۳ یہ خبر کل کے اخباروں میں چھپے گی۔

4. He is true to his word ۴. वह अपनी जवान का पका है
(not words)

۴ وہ اپنے قول का पका है۔

(4) Possessive case of Nouns. The possessive case of the noun is now used only with living beings, names of personified objects, nouns denoting time, space or weight and some familiar expressions. It is not used with inanimate things.

1. My brother's watch is lost. १. मेरे भाई की घड़ी गुम हो गई है।

2. He does not take goat's flesh. २. وہ بکری کا मास नही खाता।
۱. میوے بھائی کی گھڑی گم ہو گئی ہے۔

3. He is fortune's favourite. ३. वह किस्मत का धनी है।
۲. وہ بکری کا گوشت نہیں کھاتا۔

4. It is one hour's run from this place to Srinagar. ४. यहां से श्रीनगर घन्टे का सफर है।
۳. وہ قسمت کا ٹیکا ہے۔

5. My house is situated at a mile's distance from the city. ۵. मेरा घर नगर से एक मील दूर है।
۴. یہاں سے سرینگر تک ایک گنتھہ کا سفر ہے۔

6. He can not carry more than a maund's weight. ६. वह एक मन से अधिक भोजन नहीं उठा सकता।
۵. میرا گھر شہر سے ایک میل کے فاصلہ پر واقع ہے۔

۶. وہ ایک من سے زیادہ بوجھ نہیں اٹھا سکتا۔

7 He is ready to sacri- ۷ وہ ہر چیز کے لیے قربانی
fice everything for cons- ۷۔ ہر چیز کے لیے قربانی
cience sake.

۷ وہ ضمیر کی خاطر ہر کچھ قربان کرنے کو تیار ہے۔
8. The sun's rays cannot ۷۔ اس کمرے میں سورج کی کیرنیں
enter this room. ۷۔ نہیں پہنچ سکتی ہیں۔

۸ اس کمرے میں سورج کی شعاعیں نہیں پہنچ سکتی ہیں۔
Pronouns

(1) Students sometime make mistakes in
the use of Pronouns. Study the following
sentences carefully : —

1 Ram Krishen and I ۱۔ رام کرشن اور میں آج سنیما
(not I and Ram Krishen) جا جائیں گے۔
will go to cinema today.

۱ رام کرشن اور میں آج سنیما جائیں گے۔

2 You and Hamid (not ۲۔ تم اور حمید آج نیشات
Hamid and you) had been to Nishat garden
today.

۲ حمید اور تم آج نشاط باغ گئے تھے۔

3. My brother and I ۳۔ میں اور میرا بھائی آج سیر
(not I and my brother) کر رہے ہیں۔
cannot go for a walk
today.

۳ میں اور میرا بھائی آج سیر کر رہے ہیں۔

4 You and I (not I and ۴۔ تم اور میں اس سوال کو آسانی سے
you) can solve question حل کر سکتے ہیں۔
easily.

۴ تم اور میں اس سوال کو آسانی سے حل کر سکتے ہیں۔

(2) Personal pronouns that are objects of Verbs or Prepositions must be in the Objective form.

1 All had gone to see the match but *me* (not *I*). ۱. मेरे सिवाये सब मैच देखने गये थे।

۱. میرے بغیر سب میچ دیکھنے گئے تھے۔

2. He invited you and *us* (not *we*). ۲. اس نے तुम्हें और हमें दावत पर बुलाया है।

۲. اس نے تمہیں اور ہم کو دعوت پر بلایا۔

3. Between *him* (not *he*) and *me* (not *I*) there is no friendship. ۳. उसके और मेरे बीच मित्रता नहीं है।

۳. میرے اور اسکے درمیان کوئی دوستی نہیں۔

(3) The Relative Pronoun must be in the same Number and Person as its Antecedent

1. None of his three sons is (not *are*) educated. ۱. इस के तीन पुत्रों में से कोई भी पढ़ा लिखा नहीं।

۱. اسکے تین بیٹوں میں سے کوئی بھی پڑھا لکھا نہیں۔

2. This is the question that of all the questions I solved, is difficult (not *are*). ۲. सब प्रश्नों में से जो मैंने किये हैं यह प्रश्न कठिन है।

۲. سب سوالات میں سے جو میں نے حل کئے یہ مشکل ہے۔

3. He is the gentleman ۳. यही वह महाशय है जिन

whom I named yesterday. का मैंने कल नाम लिया था ।

۳ یہی وہ صاحب ہیں جس کا میں نے گل نام لیا تھا۔

4. It was one of the best ۸. यह सब से अच्छे भाषणों
speeches that *have* been में से एक भाषण था जो कि
made in the Assembly सभा में अब तक किया गया
upto this time. हैं ।

۴ یہ سب سے اچھی تقریروں میں سے ایک تھی
جو کہ اسمبلی میں اب تک کی گئی ہیں۔

(4) *Each other* should be used in speaking of
two persons or things; and *one another*
in speaking of more than two.

1 Ram and Sham are at ۱. राम और शाम एक दूसरे
dagger's drawn with के जानी शत्रु हैं ।
each other.

۱ رام اور शाम ایک دوسرے کے جانی دشمن ہیں۔

2. Your brother and I ۲. मैं और आप का भाई एक
always help *each other*. दूसरे को हमेशा सहायता करते हैं ।

۲ میں اور آپ کا بھائی ہمیشہ ایک دوسرے کی مدد کرتے ہیں۔

3. All the gamblers fou- ۳. सब जवाड़ी एक दूसरेके विरुद्ध
ght against *one another*. लड़ पड़े ।

۳ سب جواری ایک دوسرے کے خلاف لڑ پڑے۔

4. God loves those who ۸. भगवान उनको प्यार करता
love *one another*. है जो दूसरों को प्यार करें ।

۴ خدا اُن سب کو پیار کرتا ہے جو ایک دوسروں کو پیار کریں

Adjectives

1 Comparasion of adjectives.

(a) In the Comparative Degree the Adjective is generally followed by *than* as in the following examples.

1. Wisdom is better ۱. बुद्धी धन से अच्छी है।
than riches.

۱ عقل مال سے زیادہ اچھی ہے۔

2 They are stronger ۲. वह हम से ۳ पुष्ट हैं।
than we (are)

۲ وہ ہم سے زیادہ طاقت ور ہیں۔

3 A wise enemy is ۳. मूर्ख मित्र से बुद्धिमान
better *than* a foolish friend. शत्रु भला।

۳ نادان دوست سے دانا دشمن بہتر ہے۔

(b) But sometimes the comparative can be used without *than*.

1 This is the bigger of ۱. दोनों श्रेणीयों के कमरों
the two class-rooms. में से यह बड़ा है।

۱ دونوں جماعت کے کمروں میں سے یہ زیادہ بڑا ہے۔

2 I had two pencils, and ۲. मेरे पास दो पेंसिलें थी
the smaller one I gave और छोटी पेंसिल मैंने अपने
to my brother. भाई को दी।

۲ میرے پاس دو پینسلیں تھیں اور چھوٹا پینسل میں نے اپنے بھائی کو دیا۔

(c) Again, if the Comparative Adjective ends

with the letters 'or' it is followed by 'to' and not 'than'

1 Mohan is inferior to ۱. موہن حمید سے کم Hamid in intelligence. لائق ہے۔

2 He is senior to all ۲. وہن حمید سے کم زہین ہے۔
the professors in the سرے سے شریک ہے۔
college.

۲ وہ کالج کے سب پروفیسروں سے سینئر ہے۔

(2) When more than two are compared the superlative degree must be used as,

1 Hamid is the best boy ۱. حمید شریکی میں سب سے
in the class. اعلیٰ بولک ہے۔

۱ حامد کلاس میں سب سے اچھا لڑکا ہے۔

2 Sohan is the most hon- ۲. تینوں شریکیں میں سے سوہن
est of all the three अधिक दयानतदार है।
partners

۲ تینوں شریکیں میں سوہن سب سے زیادہ دیانت دار ہے۔

3 This fruit is most ۳. यह फल अति स्वादिष्ट है।
delicious .

۳ یہ پھل بہت ہی لایز ہیں۔

(3) When one of the Adjectives going with a noun is in the superlative degree the other must also be put in the same degree; as

1 He is the richest and the most honest (not honest) shopkeeper in the city. ۱. وہ شہر میں سب سے زیادہ امیر اور دیانتدار ہے۔

2 He is the most industrious and the cleverest (not clever) boy in the class. ۲. وہ ش্রেणी میں سب سے अधिक मेहनती और चतुर है।

۲ وہ کلاس میں سب سے زیادہ معنتی اور ہوشیار ہے۔

(4) Study carefully the following sentences

1. The climate of Kashmir is like that of Simla (not like Simla). ۱. کشمیر کی آب و ہوا ایسی ہے جیسی شملہ کی۔

2 The population of Srinagar is greater than that of Jammu (not than Jammu). ۲. شرینगर کی जन संख्या जम्मू से अधिक है।

3 Death makes no difference between the rich and the poor (not the rich and the poors). ۳. मौत के सामने गरीब और अमीर में फरक नहीं।

4 a) Everest is higher than all other mountains in the world or ۴. एवरस्ट संसार के सब पर्वतों से ऊँचा है।

۴ ایورسٹ دنیا کے اور سب پہاڑوں سے اونچا ہے۔

b) Everest is the highest:
Of all the mountains in
the world.

N. B. When a comparison is made by means of a comparative followed by *than*, the thing compared must always be *excluded* from the class of things with which it is compared, by using *other* or some such word (as in 4 a above); but if the comparison is made by means of superlative the latter should include the former (as in 4 b).

(5) Each or Every. *Each* is used in speaking of *two or more* things; *every* is used in speaking of *only more than two*. *Each* directs attention to the individual forming any group; *every* to total group. *Each* is used when the number in the group is definite or limited *every* when the number is indefinite; as

1 *Every* class in this ? . इस کالج کی ہر ش্রেणी
college is comprised of میں پچاس विधार्थी हैं ।
fifty students.

۱ اس کالج کی ہر ایک جماعت میں پچاس طلبا ہیں۔

2 There were twenty ۲. प्रत्येक बस में बीस व्यक्ति थे।
passengers in *each* bus.

۲ ہر بس میں بیس آدمی سوار تھے۔

3 Leap year falls in ۳. लोप वर्ष हर चौथे वर्ष
every four years. के पश्चात आता है ।

۳ لیپ سال ہر چوتھے سال کے بعد آتا ہے۔

4 Ten chairs can be put ۴. प्रत्येक कमरे में दस कुर्सियां
in each room. रखी जा सकती हैं।

۴ ہر ایک کمرے میں دس کرسیاں رکھی جاسکتی ہیں۔

Adverbs

1) Students should take care in the use of
Adverbs like *Very*, *Too*, *Only*, etc.

a) *Too* implies excess of some kind; *Very*
simply means much.

1 I was *too* tired (not ۱ मैं इतना थका हुआ था कि
very tired) to walk any मुझ में आगे चलने की
further. शक्ती न थी।

۱ میں اتنا تھکا ہوا تھا کہ مجھے میں چلنے کی طاقت
باقی نہیں تھی۔

2 I was *very* late (not ۲. मुझे इसटेशन पहुँचने में
too late) and when I बहुत देर हो गई था और
reached the station the जूही में पहुँचा गाड़ी चलने को
train was about to leave. तैयार थी।

۲ مجھے اسٹیشن پہنچنے میں بہت دیر ہوئی تھی اور
جو نہی میں پہنچا گاڑی چلنے کو تیار تھی۔

b) *Only* should be placed just before the
word which it refers.

1 He can digest *only* ۱. वह केवल सागुदाना ही

sago (hot he only can- پचा सकता है ।
digest)

۱ وہ صرف ساگودانہ ہی ہضم کر سکتا ہے۔

2. Out of all the students ۲. सब बालकों में से केवल
only he can play cricket वह हो क्रिकेट खेल सकता है ।
(not he plays only)

۲ سب بچوں میں سے صرف وہی کرکٹ کھیل سکتا ہے۔

Prepositions

Study the following sentences carefully :

1 I have no money to ۱. मेरे पास यह पुस्तक खरी-
buy this book with (not देने के लिये पैसे नहीं ।
to buy this book).

۱ میرے پاس یہ کتاب خریدنے کے لئے پیسے نہیں۔

2 He has no house to ۲. इस के पास रहने के लिये
live in (not to live). कोई मकान नहीं ।

۲ اس کے پاس رہنے کے لئے کوئی مکان نہیں۔

3 There have been no ۳. पिछले बुधवार से वर्षा नहीं
rains since wednesday last. हुई ।

۳ پچھلے بدھوار سے بارش نہیں ہوئی۔

4 Our examination will ۴. हमारी परीक्षा प्रथम अप्रैल
begin from first April. से आरम्भ होगी ।

۴ ہمارا امتحان یکم اپریل سے شروع ہو گا۔

5 It has been raining ۵. دو دن سے लगातار वर्षا
for the last two days. ہو رہی ہے۔

۵ دو دن سے متواتر بارش ہو رہی ہے۔

N. B. Both 'since' and 'from' are used to mark a point of time, but while 'from' can be used with all the tenses 'since' can be used only with the Perfect Tense. For is used to mark a period of time.

Conjunctions

1 *Cumulative Conjunctions.* They are used to add one fact or statement to another.

1 He was *both* fined ۱. उस को जुर्माना भी किया
and turned out of the गया और क्लास से भी
class. निकाला गया।

۱ اس کو جرمانہ بھی کیا گیا اور کلاس سے باہر بھی نکالا گیا۔

2 He is a drunkard and ۲. वह शराबी है और जवा-
a gambler too. रिया भी।

۲ وہ شرابی ہے اور جوے باز بھی۔

3 He *as well as* you are ۳. वह और तुम दोनों अप-
guilty. राधी हो।

۳ وہ اور تم دونوں قصوروار ہو۔

4 He was not only ۴ उस केवल अपराधी माना
accused but also imprison- गया परन्तु दण्ड भी मिला।
ed.

۴ اس کو نہ صرف مجرم قرار دیا گیا بلکہ قید بھی ہوئی۔

(2) Alternative Conjunctions.

1. Either he committed ۱, उस ने या उस के भाई
theft or his brother. ने चोरी की।

۱ اس نے یا اس کے بھائی نے چوری کی۔

2 He is neither a drun-۲. न वह शराबी है और न जुवारी।
kard nor a gambler.

۲ نہ وہ شرابی ہے اور نہ جوئے باز۔

(3) Students sometimes make mistakes in
using the conjunction 'unless'. Unless
means 'if not'; therefore 'not' should not
be used with 'unless.'

1 God will not help ۱. जब तक आप अपनी सहा-
you, unless you help your यता न करोगे परमात्मा आप
self (not unless you do की सहायता न करेगा।
not help yourself).

۱ جب تک تم اپنی مدد نہ کرو گے خدا تمہاری مدد نہیں کریگا۔

2 You will not succeed ۲. जब तक परिश्रम न करोगे

unless you work hard. तुम ऊत्तर्ण न होंगें।

۲ جب تک سعنت نہ کروگے تم کامیاب نہیں ہو جاؤ گے ۸

The Articles

As a general rule, a Common Noun in the singular number should have article placed before it.

(1) A is used before a common Noun beginning with a consonant sound; as,

1 I bought a book and a pen. मैं ने बाज़ार से एक पुस्तक व एक कलम खरीदी।

۱ میں نے بازار سے ایک کتاب اور ایک قلم خریدی۔

2 I gave him a one rupee note. मैं ने उस को एक रुपये का नोट दिया।

۲ میں نے اُس کو ایک روپیہ کا نوٹ دیا۔

(2) An is used before a word beginning with a vowel sound, or before words beginning with 'h' not accented at the first syllable; as,

He is an idiot.

۱. वह मूर्ख है।

۱ وہ بے وقوف ہے ۸

2 I can read this book. मैं एक घंटे में इस पुस्तक

۲ میں ایک گھنہ میں اس کتاب کو پڑھ سکتا ہوں۔

کو پढ़ सकता हूँ ।

3 Kanispora village is ३. कानीज़पुर ग्राम एक इति-
a historical place. हासिक स्थान है ।

३ कान्सपूरہ گاؤں ایک تاریخی مقام ہے۔

3 The is used :-

(a) To particularise a noun; as,

1 Let us go and have १. चलो नहर के किनारे सैर
walk by *the* Canal-side. को चलें ।

(i.e., the canal near our ۱ چلو نہر کے کنارے سیر کو
house, or the canal where
we usually go for a walk). چلیں۔

2 They struck him in २. उन्होंने ने इस के मुँह पर
the face(i.e. his own face). मारी ।

۲ انہوں نے اس کے منہ پر ماری۔

(b) To indicate class or of anything.

1 The rose is the queen १. गुलाब फूलों की रानी है ।
of flowers.

۱ فر گس پھولوں کی ملکہ ہے۔

2 The lion is the king २. सिंह जंगली जानवरों का
of beasts. राजा है ।

۲ شیر درختوں کا بادشاہ ہے۔

(c) With superlatives; as,

1, He is the best boy in १. वह श्रेणी में सब से अच्छा
the class. बालक है।

۱ وہ جماعت میں سب سے اچھا لڑکا ہے

2 The elephant is the २. हाथी सब जानवरों से
biggest of all animals. बड़ा है।

۲ ہاتھی سب حیوانوں سے بڑا ہے

d) Before an adjective when the noun is understood, as,

1 It is the duty of *the* १. गरीबों की सहायता करना
rich (i.e. the rich people अमीरों का कर्तव्य है।
to help *the* poor.

۱ غریبوں کی مدد کرنا امیروں کا فرض ہے

2 Even *the* blind (i.e. २. अब अन्धे भी पढ़ सकते हैं।
the blind people) can read
now.

۲ اب اندھے بھی پڑ سکتے ہیں

e) Before some proper nouns (forming exception to the general rule that no article is used before a proper noun).

f) Names of gulfs, rivers, oceans, mountains, ranges, groups of Island and certain provinces ; as,

the Gulf of Combay, the Jehlum, the Arabian Sea, the Himalayas (but not with individual mountains), the British Isles, the Punjab, etc.

- ii) Books, newspapers, ships, etc. as, the Bible, the Tribune, the Victory.

Uses of Tenses

Students often make mistakes in the use of Tenses.

- (1) The Past Perfect is often used wrongly for the simple past.

1 I went (not *had gone*) ? मै कल चैक कैश कराने
to the bank to cash the बैंक पर गया था।
cheque yesterday.

۱ میں کل چیک کیش کرنے بنک پر گیا تھا۔

2 My friend came (not ۲. मेरा मित्र पिछले सप्ताह
had come) to see me last मुझे मिलने आया था।
week.

۲ میرا دوست پچھلے ہفتہ مجھے ملنے آیا تھا۔

- (2) The present perfect is sometimes used wrongly for the simple past.

1 England and France १. इंग्लैंड और फ्रांस ने मिस्र
invaded (not *had invaded*) पर आक्रमण किया।
Egypt.

१ انگلینڈ اور فرانس نے مصر پر حملہ کیا

2 Only two days passed २. केवल दो दिन हुए कि मैं
since I came (not *have* श्रीनगर से आया हूँ।
come) from Srinagar.

२ صرف दोन دن ہوئے کہ میں سرینگر سے آیا ہوں

3 We finished (not *have* ३. हम ने कल रात वह काम
finished) that work last समाप्त किया।
night.

३ ہم نے کل رات وہ کام ختم کیا

(3) The simple present or past is some
times confused with the present perfect
tense.

1 He has been (not *is*) १. वह दो मास से बेकार है।
out of employment for
the last two months.

१ وہ دو ماہ سے بیکار ہے

2 I have lived (not *I* २. मैं पिछले जून से यहाँ
live) here since last June. रहता हूँ।

२ میں گزشتہ جون سے یہاں رہتا ہوں

3 He has just finished ३. इस ने यह पत्र अभी समाप्त
(not *he just finished*) this किया।
letter.

۳ اس نے یہ خط ابھی ختم کیا ہے۔

4 The parrot died (not ۴. तोता कल रात सरदी के
has died) of cold last मारे मर गया।
ngiht.

۴ طوطا کل رات سردی کے مارے مر گیا۔

(4) The present continuous is often used
wrongly for the Present perfect continuous
Tense.

1 He has been doing १. वह दो दिन से यह काम
(not *is doing*) this work करता चला आ रहा है।
for the last two days.

۱ وہ دو روز سے یہ کام کرتا چلا آرہا ہے

2 You have been play- २. तुम सुबह से कृकट खेल
ing (not *are playing*) cric- रहे हो।
ket since morning.

۲ تم صبح سے کرکٹ کیل رہے ہو

3 I have been ill (not ३. मैं पिछले सोमवार से बीमार

am ill) since last mon- ^{ہفت} *day*.

۳ میں گزشتہ سوموار سے بیمار ہوں

5) The simple past is sometimes confused with the past perfect.

1 When I reached the college the bell had rung (not the bell rung). ۱. جب میں کالج پہنچا تو گھنٹی بج چکی تھی۔

2 We had gone (not we went) to pictures before they arrived. ۲. ان کے آنے سے پہلے ہم سنیما جا چکے تھے۔

3 Before I reached the college the professor had marked (not the professor marked) the attendance. ۳. میرے پہنچنے سے پہلے پروفیسر صاحب نے حاضری لکائی ہوئی تھی۔

The Sequence of Tenses

There are two main rules about the sequence of tenses, and all special rules centre round them.

Rule 1. If there is a past tense in the principal sentence, it must be followed by past tense in the dependent sentence :-

1 (Principal sentence) (Dependent sentence.)

1 He remained as soon as he १, जूँही उस ने यह
silent heard this. सुना वह चुप रहा ।
جوٹھی اس نے یہ سنا وہ چپ رہا

2 I would do if I were allowed २, यदि मुझे आजा
this work होती तो मैं यह कार्य करता ।
२ اگر مجھے اجازت ہوئی تو میں یہ کام کرتا

3 He was although he ३, यद्यपि वह निधन था परन्तु
honest was poor. ध्यानतदार था ।
३ اگرچہ وہ غریب تھا پھر بھی دیانت داز تھا

4 He said that Ram would ४, उस ने कहा कि राम
succeed सफल होगा ।

४ اُس نے کہا کہ رام کامیاب ہوگا

Exception to the Rule. The past tense in the Principal sentence can be followed by a present Indefinite in the dependent sentence, to express some *universal* or *habitual* fact :-

(Principal Sentence) (Dependent Sentence)

1 The students that the earth ۱ بालکوں کو سیکھا
were taught is round. گیا کہ زمین گول ہے
۱ لڑکوں کو سکھا یا گیا کہ زمین گول ہے

2 They knew that man is ۲. وہ یہ جانتے تھے کہ انسان فانی ہے
it mortal ویناشی ہے
۲ وہ یہ جانتے تھے کہ انسان فانی ہے

3 He was glad that his ۳. وہ یہ سن کر خوش
to hear brother is ہوا اُس کا بھائی معنتی ہے
industrious. ہے
۳ وہ سن کر خوش ہوا اُس کا بھائی معنتی ہے

4 He said that a good name is better than riches. ۴. उस ने कहा कि भला काम धन से अच्छा है।

۴ اُس نے کہا کہ نیک کام دولت سے اچھا ہے

Rule II If there is a *present* or *Future* tense in the principal sentence, it can be followed by any tense whatever in the dependent sentence :-

1 He says that the servant is to blame. ۱. वह कहता है कि नौकर अपराधी है।

۱ وہ کہتا ہے کہ نوکر قصور وار ہے

2 He says that Ram was reading a book. ۲. वह कहता है कि राम पुस्तक पढ़ रहा था।

۲ وہ کہتا ہے کہ رام کتاب پڑھ رہا ہے

3 I say that he will fail. ۳. मैं कहता हूँ कि वह फेल होगा।

۳ میں کہتا ہوں کہ وہ فیل ہو گا

4. He will say that this book is good. ۴. वह कहेगा कि यह पुस्तक अच्छी है।

۴ وہ کہیگا کہ کتاب اچھی ہے

5 He *will* say that the ۵. वह कहेगा कि आम कच्चे
mangoes *were* green. थे।

وہ کہیگا کہ آم کچھے تھے

6 He *will* say that he ۶. वह कहेगा कि मैं समय
will come in time. पर आऊँगा।

وہ کہیگا میں وقت پر آؤں گا

Direct and Indirect Narration

In English there are two different forms of narration the direct and the indirect, which in vernacular the two forms are usually mixed up.

Study carefully the following sentences.

Statements

1 The teacher said to ۱. अध्यापक ने बालकों से कहा
the boys, "I will tell you मैं आज तुम्हें कुछ मजेदार
interesting things today." बातें बताऊँगा।

The teacher told the ۱. استاد نے لڑکوں سے کہا۔
boys that he would tell میں آج تمہیں چند دلچسپ
them some interesting باتیں بتاؤں گا
things that day,

2 Gobind said, "I will ۲. गोविन्द ने कहा मैं इस को
do it now or never." अभी या कभी न करूँगा।

Gobind said that he would do it *now* or never. (The words 'it' and 'now' do not change because the object is present before the speaker.)

۲ گو بند نے کہا میں اس کو ابھی یا کبھی نہ کروں گا

3 He said, "The college will open tomorrow."

۳. उसने कहा कॉलेज कल खुलेगा।

He said that the college would open the next day.

۱ اُس نے کہا کالج کل کھلے گا

Interrogative Sentences

1 He said to him, "Why do you stop here?"

۱. उस ने उस को कहा तुम यहाँ क्यों ठहरे हो।

He asked him why he stopped there.

۱ اُس نے اُس کو کہا۔ تم یہاں کیوں تھہرے ہو؟

2 The judge said to the prisoner, "Do you want to say any thing more?"

۲. جج ने कैदी से कहा तुम और कुछ कहना चाहते हो।

The judge said to the prisoner if he wished to say anything more.

۲ جج نے اُس کو کہا۔ کیا تم اور کچھ چاہتے ہو؟

3 He said to me, "What is the shortest way back"

۳. उस ने मुझ से पूछा वापिस जाने का कौन सा रास्ता सब

He inquired of me what was the shortest way back.

۳ اُس نے مجھ سے پوچھا واپس جانے کا کون سا راستہ سب سے نزدیک ہے۔

Imperative Sentences

1 The master said to the servant, "Go out of sight at once."

۱. مالک نے نौکر سے کہا
मेरी आखों से शीघ्र दूर हो
जाओ।

The master ordered the servant to go out of his sight at once (command).

۱. آقا نے نو کر سے کہا
آنکھوں سے فوراً دور ہو جاؤ

2 He said to his friend "work steadily"

۲. उसने अपने मित्र से कहा
सब्र से काम करो।

He advised his friend to work steadily.

۲. اُس نے اپنے دوست سے کہا
استقلال سے کام کرو۔

3 The teacher (precept) said to student. "Don't sit there."

۳. अध्यापक ने बालकों से
कहा वहां मत बैठो।

The teacher forbade the student to sit there.

۳. استاد نے لڑکے سے کہا وہاں
مت بیٹھو۔

[Prohibition]

4 The accused said to the judge. "Please pardon me."

۴. अपराधी ने जज से कहा कृपया
मुझे क्षमा करें।

The accused begged the judge to pardon him.

۴. ملزم نے جج سے کہا مہربانی
فرما کر مجھے معاف کیجئے

(Entreaty)

5 He said to his friend "Please lend me your book"

۵. उस ने अपने मित्र से कहा
कृपया अपनी पुस्तक मुझे दें।

He asked his friend to be kind enough to lend him his book (Request).

۵. اُس نے اپنے دوست سے کہا
بمہربانی اپنی کتاب مجھے
دے دو۔

Exclamatory Sentences

1 He said, "My God ?" ۱. اُس نے پرارثنا کی بربابان
pardon this sinner." ۲. اس باپی کو رما کریں ।

He prayed that God ۱. اُس نے دعا کی خدا اس گنہگار
would pardon that sinner. ۲. کو معاف کریں

[Wish]

2 He said, "May you ۲. اس نے کہا چیرنئیو رھو ।
live long."

He prayed that I might ۲. اُس نے کہا عمر دراز ہو
live long.' [Wish]

3 He said to them all, ۳. اس نے سب کو ویدا کھی ।
Good bye, my friends."

He bade good bye to ۳. اُس نے ان سب کو الوداع
all his friends. ۴. ہو میرے دوستو !

4 He said, "Alas ! how ۴. اس نے کہا میں نے کتنی
foolish I have been !" ۵. موبختا کی ہے ।

He confessed with ۴. اُس نے کہا میں نے کس قدر
regret that he had been ۵. بے وقوفی کی ہے -
very foolish.

[Exclamanation]

N.B 'That' should never be used between
the Reporting verb and the Reported Speech in
the Direct Narration; and in the Indirect narration
when the sentence is in the Interrogative form

CHAPTER III.

VOCABULARY

Exercise 1.

1. No one can deny the fact. 2. By leaps and bounds. 3. Arts and crafts. 4, 5. social, economic and political life, 6. In short. 6 a. Aspect. 6 b. Ignored, 7. Means of communication and transport 8. People had to face many difficulties. 9. a network of roads. 10. Facilities. 11. Is a hilly place. 12. Range. 13. Natural barrier. 14. Remains blocked. 15. Is boring a tunnel. 16. In order to complete it. 17. Tubes. 18. One way traffic. 19. Above sea level 20. Will provide all-weather roadlink.

Exercise 2.

1. Company. 2. Study. 3. Bright side. 4. Clear. 5. Social life. 6. pocketed the insult. 7. He is always at his beck and call. 8. Burns mid-night oil. 9. Every cloud has a silver lining. 10. Egged him on to mischief.

Exercise 3

1. To pay a visit to his friend. 2. Inform your master, 3. I have come to see him. 4. Disappointed. 5. Scorching. 6. Could not control himself. 7. wandering in this intense heat. 8. squandered. 9. Beware of pick-pockets. 10. Always try to pick up good manners. 11. Life is a constant struggle.

Exercise 4.

1. Useful instrument. 2. is installed. 3. Battle field. 4. Along with sound. 6. can inform them about some secrets. 7. take photographs, 8. Experienced pilot 9. Reflects the picture to a distance of hundreds of miles. 8. Reel.

Exercise 5

Dreadful animals. 2. Wild beasts. 3. Tames. 4. snake-charmers. 5. sting. 6. Fierce. 7. Hunter. 8. pick the grain. 9. Tall stature. 10. Of ruddy complexion. 11. Muscular bodies. 12. Vocations, 13. Available. 14. Density of population. 15. Becomes stuffy,

Exercise 6

1. Festival. 2. With certainty. 3. Origin. 4. Celebrates the advent of. 5. Man practises mad pranks. 6. is in full swing. 7. Some have their faces blackened. 8. stranger. 9. Is treated in the worst possible manner. 10. Syringes. 11. Squirt coloured water. 12. Light house. 13. It is pinching cold today. 14. Faculty of thinking. 15. Adopt.

Exercise 7

1. Risk. 2. Mischief. 3. Notorious. 4. Turn a deaf ear to it. 5. Time once passed cannot be recalled. 6. Has not created all men equal. 7. Negative. 8. Gentleman. 9. Ups and downs. 10. Mysterious are the ways of Providence.

Exercise 8

1, The hustle and bustle are very interesting to watch
2. Keep running about for their livelihood. 3, 4, The shouts of Cigarette and pan vendors are highly resonant as are also the cries of the news boys. 5. shake hands while they talk of parting. 6. acquaintances. 7. Throw backward glances. 8. Casting longing eyes on the porters. 9. Inquiring for the way out. 10. Showering blessings. 11. a wonderful scene. 12. To uproot bribery and corruption. 13. To demand bebt. 14. Puts me off. 15. Passenger hall. 16. was packed to capacity. 17. Felt suffocated. 18. To change the train. 19. Base coins.

Exercise 9

1. Helpless and weak. 2. Intoxicated. 3. Slack. 4. The aged can never learn. 5. Get what you can out of it (time). 6. Put proper value on every moment.

7. Do not let a single moment go waste. 8. Tables of weights and measures. 9. would feel tired of working on my books. 10. kept in view. 11. Verdure. 13. Spare the rod and spoil the child. 12. Contempt of court. 14. Fool of the first water.

Exercise 10

2. Our foremost duty. 2. Bore all kinds of hardships. 3. kept awake day and night. 4. Money earned by the sweat of their brow. 5. From whose head the protecting hand of their parents has been removed by death. 6. Sympathiser. 7. Are a great blessing. 8. Serve. 9. True happiness. 10. To err is human, to forgive divine. 11. The problem of educated unemployment has become very complicated. 12. You are labouring under a grave misunderstanding. 13. Don't stand on ceremony. 14. Mysterions are the ways of God. 15. Roams like a beggar in the forests.

Exercise 11

1. Were available. 2. Held a public Durbar. 3. Rushed at. 4. Placed his finger on a bag of rupees at once. 5. All the Courtiers were astonished at her sagacity. 6. If you excel in some art, the world will worship you. 7. When we constantly apply ourselves to a certain work for sometime, We feel bored. 8. Feel proud; short-lived. 9. Is short-lived. 10. Today the clouds of third world war are hovering over the world.

Exercise 12.

1. Title. 2. Swiftly and nicely. 3. Plenty. 4. Steam. 5. For God's sake; Not like a human being. 6. self sufficient.

Exercise 13

1. Are very keen on studies. 2. Don't wail or whine. 3. They don't laugh at other people's pain, nor do they make fun of them. 4. Cultured. 5. Friends. 6. Butterfly. 7. The child's clothes are prepared in accordance with the shape and colour of the thing decided on. 8. Lotus.

9. Are highly devoted to beauty in all things. 10. Don't beat about the bush; come to the point. 11. He is true to his word. 12. It is a huge joke. 13. Made an excuse, 14. You have always been putting me off with such excuses.

Exercise 14.

1. Dull and slow of understanding. 2. Bright. 3. Begins to sprout and grow 4. Encouragement. 5. Reference. 6. In this connexion. 7. But no one can deny the fact. 8. Fame and respect that they have earned.

Exercise 15

1. Begins to exercise or play with his sword. 2, 3. Are gifted with an unfortunate faculty for research. 4. Pastimes. 5. Future condition. 6. Rise very late in the morning. 7. Begins crying for. 8. Has deep-rooted aversion for bathing. 9. Doesnot even touch the newspaper.

Exercise 16

1. Hue and cry. 2. laughter. 3. Insane. 4. to evade me. 5. Deal with you there. 6. Under the shelter of the bend in the road. 7. Took shelter elsewhere. 8. Raided a gambling den. 9. Is not child's play to run a house.

Exercise 17

1. Attractive natural scenery, 2. Verdurous forests. 3. Godgiven. 4. whitish. 5. Intelligent and courageous. 6. Crafts. 7. The beauty of the valley has entered into their language, poetry, etc. 8. Mother-tongue. 9. pronunciation.

Exercise 18

1. In way of charity. 2. Ordered something. 3. Base. 4. Wonder struck. 5. O God! I cannot help admiring Thy greatness. 6. But the most worthwhile' war is one which is to be waged against disease. 7. Shall have to face. 8. Pounces upon us with great quickness. 9. very often. 10. Sappers. 11. to undermine our strength and energy.

Exercise 19.

Inventor. 2. Glass tube. 3. Moved the glass to and fro. 4. Volume and size. 5. Looked three times bigger. 6. The Romans turned against him. 7. He believed in the truth of his discovery. 8. Had to give in. 9. Accepted. 10. Culprits. 11. The king heard their case himself. 12. Was of serious turn of mind. 13. Weighed every word before he uttered it.

Exercise 20

1. By appearance. 2. Forty years have passed since I took birth in this world. 3. such fierce battles as struck terror in the minds of even the bravest warriors. 4. Languages rise and fall before my very eyes. 5. Kingdoms extend before me and fall to ruins. 6. Old places are occupied by new generations. 7. Cities are being inhabited. 8. Gardens are emitting fragrance. 9. Wild forests.

Exercise 21

1. Time runs faster than even a railway train. 2. Steps away so stealthily. 3. That no one in the least is aware of its flight. 4. Finished our routine work. 5. By the time it is nine. 6. The day now declines. 9. And we slept. 10. Time passes and life passes too. 10. a. Always avoid the company of bad men. 11. Are descended from a few parent languages 12. That patriotism is not enough. 13. Are highly enthusiastic to serve their nation. 14. To be in a dilemma. 14 a. Truth tastes bitter. 15. Your schemes won't take here.

Exercise 22

1. At the end of the circular road. 2. Mausoleum. 3. step down. 4. I shall go home on Monday week. 5, 6. Things are not done well in haste; it is prudent to act after due deliberation. 8. Give you such a thrashing. 9. We have been waiting for him since yesterday. 9. Flakes of snow. 10. Generosity.

Exercise 23

1. Natural beauty. 2. Fine example. 3, surrounding area. 4. Epitome of scenery. 5. There is no other place better situated which commands a better view of the snowclad peaks of Alps and its crystal springs. 6. Worth seeing. 7. Find spring adorned in beauty. 8. Lovers of natural scenery. 9. Find spring adorned in beauty. 10. Those who have riches and leisure. 11. Contre 12. Get it repaired. 13. It is a child's play for me to defeat him in Badminton. 14. Wring the clothes. iron the clothes. 15. He is a cheat.

Exercise 24

1. Impressive manner. 2. Wretched condition. 3. Interval. 4. was repeated in the same manner. 5. Afflicted. 6. Beg for food. 7. Exile. 8. Has conquered. 9. crown of creation. 10. Despotism. 11. International Laws. 12. Materialistic

Exercise 25

1. We have to confess with regret that we have no regular hours for meals. 2. Fixed hours. 3. No one will request. 4. May feel insulted. 5. They have no such sentiments. 6. Habits get formed. 7. Timely or untimely. 8. Hospitality. 9. Without principles. 10. One who is not punctual in taking meals. 11. Can not be punctual in performing any duty. 12. We keep eating at all hours. 13. The climate does not suit us. 14. Smoking is prohibited. 15. Is a hen-pecked husband. 16. He is going to Bombay *en-route* to England. 17. He was garlanded. 18. was taken out in a procession. 19. The High court rejected his appeal, and the death sentence was confirmed.

Exercise 26

1. East is east and West is west and never the twain shall meet. 2. God forbid. 3. Clash. 4. From beginning to end. 5. Otherwise you won't at all feel interested. 6. Let us begin. 7. Come! let me allow you a peep in the past. 8. Environment. 9. Habits and customs. 10. In this

connexion. 11. In arranging his works the most important thing to be kept in view is their chronological order. 12. When his ideas underwent a change.

Exercise 27

1. Prophet. 2. Ruled over air and genii. 3. They mystery of his grandeur was shrouded in his ring. 4. Ring. 5. Harboured evil intentions in his mind. 6. Grace of God. 7. Fisherman. 8. Belly was torn open. 9. Good luck. Has gone into liquidation. 11. Get the children vaccinated against small-pox. 12. Dust the table and the chair.

Exercise 28

1. A mark of distinction. 2. Wild life. 3. A flexible twig along with leaves and flowers. 4. Custom. 5. Heroic exploit. 6. A twig of date-palm. 7. Some historians are of the opinion. 8. Bejewelled crown. 9. Shells. 10. Coronation. 11. I have cried myself hoarse. 12. Veterinary hospital. 13. Bill-sticking is strictly prohibited here. 14. The defence counsel went on giving arguments for two hours.

Exercise 29

1. Worn-out clothes. 2. 3. Rays. 4. Sort out. 5. Machine. 6. Beats the dust out of there. 7. Dirt and grease. 8. A cylinder rotates. 9. Has tiny teeth. 10. Being caught in those teeth the rags become fibres. 11. Jelly. 12. The water filters through. 13. You have put me in a strange fix. 14. He is very cunning and crafty. 15. That is the way of the world; when one's end is served, one does not care to recognise one's helpers. 16. Inoculation.

Exercise 30

1. Hospitality. 2. Welcome or hospitable treatment. 3. Is not heard. 4. Travelling is very easy. 5. Kept in view. 6. Well-to-do. 7. Council guest-chamber. 8. Tank. 9. Fountain will be playing. 10. Cottages. 11. Can be accommodated. 12. Flower-beds. 13. Guest chamber. 13a. Even for the world I will not do this work. 14. Show. 15. Reality. 16. Eagle flies very fast and

high. 17. Bundles of contradictions.

Exercise 31

1. A real incident. 2. To conduct a case. 3. Was successful in getting the accused acquitted with the force of his arguments. 4. Besides his remuneration. 5. His only fellow passenger 6. To ascertain. 7. She began to harbour evil intentions. 8. Alarm-bell. 9. That you have out-raged my modesty 10. Thought of a plan. The lawyer found himself in a strange fix 11. Posed himself as if he was deaf. 12. Asked quite innocently. 13. Will be obeyed. 14. Note.

Exercise 32

1. Probably it happened during the war. 2. Squares of land 3. perplexed 4. Passage 5. He should translate not only words but feelings and sentiments as well. 6. Deal with woes and misfortunes of mankind 7. Please inform your father that somebody wanted to see him. If he is busy I shall come some other time.

Exercise 33

1. Philosopher 2. Oilman 3. If I am engaged with some other work 4. Oil-press 5. Drive 6. Make a fool of me 7. Deserters 8. Senior students make a fool of 9. Erase it 10. Curfew is imposed. 11. The police is patrolling the streets; the situation is under control. 12. Adulterated milk and ghee.

Exercise 34

1. Clock 2. Nothing more regrettable than this. 3. Indeed, there is no place for a man who has missed his opportunity 4. "Donot put off till to-morrow what you have to do today," 5. Saying. 6. Work would not accumulate. 7. We develop perseverance 8. We find diversion through performing different kinds of work, 9. A wolf in sheep's clothing. 10. The man in your secret can give you away. 11. To be an opportunist 12. A nod to the wise and a rod to the fool. 13. Patience is bitter, but its fruit is sweet.

Exercise 35

1. A quarter-pice 2. Museum 3. Light house 4. A grain of wheat 5. Mill 6. Miller 7. Sack of corn 8. Truck,
9. Don't bandy words with me. 10. Is your house electrified? No, neither water nor electricity are laid.
11. All the spectators burst into peals of laughter.
12. Census is conducted after every ten years 13. What cannot be cured must be endured.

Exercise 36

1. It pricked him badly, it gave him cause for deep concern.
2. Turn off the tap 3. How to prepare people to fight the battle for freedom 4 (b) Have no foothold infact ; (a) Are without foundation 5. Comitted suicide by throwing himself before a running train. 6. By forging the signature 7. Is being prosecuted 8. I will go home on wednesday week.

Exercise 37

1. Custom 2. Are informed before hand. 3. Fixed date.
4. Full gathering. 5. Sword play. 6. A garland of flowers.
7. People painted such a rosy picture of prospectus before him, and advised him to send Krishna to England 8. Burst into uncontrolled tears and was choked with sobs.
9. The school master is abroad 10. Simple thieves are caught the first time. 11. Those palmy days are gone.
12. Did you get it ready-made or got it made to order.
13. My watch has stopped.

Exercise 38

1. Female education 2. Signs and meaning of words.
3. Will remain imperfect in that art 4. Husbandry and agriculture 5. Mason 6. Architecture 7. House - hold management 8. Supporters ; defenders 9. To gain experience 10. Cast a slur on the fair name of his family.
11. Mammon worship 12. Incendiary 13. Highly explosive
14. Felt the pulse. 15. The condition of the patient is critical.

Exercise 39

1. Health adds to the beauty of man 2 (a) Household duties. 2. Supervision and performance. 3, Is a means of existence and survival of the species 4. That woman-kind is so bad. 5. Should not be looked after. 6. Fundamentals of hygiene. 7. Salaried people can hardly make both ends meet. 8. Finds fault with. 9. Does something constructive. 10. pinched. eight annas. 11. Litigation.

Exercise 40.

1. Superstitions. 2. Are superstitious. 3. Believe in superstitions. 4. Are concerned with luck. 5. Inauspicious. 6. Do not sit to a table. 7. Sneezes. 8. cat crosses the road. 9. Itching in the palm, 10. Throbbing or palpitation of eyes. 11. Auspicious. 12. If a dog howls. 13. For change of climate. 14. Will be discussed, 15. Form a queue. 16. Matinee show. 17, Rigorous imprisonment.

Exercise 41

1. Is based on the Atlantic Charter. 2. To establish peace and to banish war in the world. 3. was inaugurated. 4. Head-quarters, 5. Security council. 6. Resolution. 7. Is not of the same opinion. 8. Can negative any decision. 9. Veto power. 10. Brilliant success. 13. You should be ashamed of yourself. 11. When it will gather force. 12. No country will dare to take any steps against its decision. 14. Wise men of Gotham. 15, I cannot say ditto to everybody. 16, Bare words buy no barley. 17. The greedy are never satisfied. 18. Adopt such a course of action that you may achieve your object without harming yourself,

Exercise 42

1. Desolate. 2. Dull and prosaic . 3. Sweet songs. 4. Multi-coloured wings. 5. Flap your wings. 6. Vegetable world. 7. worries and anxieties. 8. The constitution of India provides for equal rights for men and women. 9. A sinecure job. 10. Octroi post.

Exercise 43

1. Historical sources and inscriptions. 2. Pre - historic age 3. Geographers 4. Geologists 5. Archaeologists 6. Approximately 7. Conjecture 8. Approximately 9. Views 10. Are incredible 11. Above mentioned beliefs or views. 12. Famous zoologist 13. First signs of life and vegetation 14. The difference is insignificant 15. Present or modern age 16. Formation of earth.

Exercise 44

1) To start some instructive discussion. 2) Which will beguile the journey. 3) Are afraid of him. 4) He shows his mettle. 5) I regret that I am unable to support your proposal. 6) Gentlemanliness is the greatest virtue; Wealth and high rank are its deadliest enemies.

Exercise 45

1) Is based on ignorance. 2) Business is based on trust. 3) Lets his customers trust him. 4) His shop is crowded by customers. 5) Have nothing to do. 6) Coward. 7) Everyone looks down upon him. 8) His reputation increases. 9) Well wishers. 10) Newspaper wields great power in the present day world. 11) He is heard of hearing as well as short - sighted. 12) Earth quake 13) There was no damage to life or property. 14) Is a panacea. 15) It costs nothing or involves no expenditure. 16) He is corrupt. 17) Bribe him.

Exercise 46

1) This means that an employee has to keep afraid of the strictness of his master. 2) To offer an explanation 3) Democlean sword of fine, suspension or dismissal keeps hanging on his head. 4) Has to beg for a leave. 5) Has to exile himself from home. 6) Scores this advantage over others. 7) Receives his salary in a lump sum. 8) Possesses prestige and influence among the people. 9) Painted such a rosy picture before him. 10) Forefeited his security deposit. 11) His buffalo is dry. 12) Earns money with the sweat of his brow. 13) Makes merry with that money. 14) Ferozabad is

famous for its bangles; Aligarh for its locks; and Moradabad for its utensils. 15) Science has annihilated time and distance.

Exercise 47

1) In the company of uncivilised fellows. 2) Dispute 3) After exchanging greetings. 4) Start talking on a low key. 5) Both of them are different men now. 5) Their countenance changes. 7) Their faces frown. 8) Their eyes look terrifying. 9) Their lips part. 10) Teeth become visible. 11) Particles of spittle begin to fly about. 12) The whole mouth is filled with a secretion 13) Their nerves get tense. 14) Their limbs begin to make peculiar movements. 15) They snarl. 16) Push up their sleeves. 17) Begin to exchange blows. 18) If somebody intervenes and separates them. 19) After he has received a thrashing and has dusted his clothes. 20) Dress does not make a man great, but great actions do. 21) Perseverance. 22) Was returned with a thumping majority in the elections. 23) Croaking of frogs.

Exercise 48

1) Hidden vices. 2) Way. Praise us to meet our wishes. 4) Have a deep regard for our susceptibilities. 5) Conceal the facts for fear of injuring them. 6) Gently. 7) Trifling. 8) Subjects us to a close scrutiny 9) Exaggerated. 10) Glorify. 11) Grateful. 12) Sneering remarks. 13) Kind teacher.

Exercise 49

1. This is the thing on which a new born baby is first fed. 2) Suck. 3) Bee—hives. 4) By means of smoke. 5) Wax. 6) Hollows. 7) Methods. 8) Restored to normal health.

Exercise 50

1) Ceylon is famous for its gems. 2) Pearls 3) Can be taken out by diving. 4) Diver. 5) Bottom. 6) Hold breath. 7) Curse. 8) Pawned. 9) Was like a bolt from blue.

Exercise 51

1) Presents the portrait. 2) Lean and thin man. 3) With the body of a proverbial lover. 3) He loves all mankind and is probably for that reason reduced. 4) Freedom and welfare. 5) Middling stature. 6) Toothless jaw. 7) His body has suffered from effects of old age; but he is still young. 8) His thoughts have simplicity, characteristic of children, but he is unshaken in his resolve. 9) His actions are clear and transparent. 10) His religion embraces righteousness, truth, justice and mercy. 11) To keep fasts for other. 12) Never carry ill will in their minds. 13) Bears no malice for any other people. 14) Political moves. 15) Veritable postar. 16) Collapsed. 17) He has a grey head on green shoulders. 18) What is the power of your glasses? 19) Which bank are you banking with? 20) Man is the architect of his own fortune. 21) Sing themselves hoarse.

Exercise 52

1. At the foot 2. Pleasant and charming gardens 3. Unparalleled 4. Fountains are playing 5. Display their own beauty 6. Charming and pleasant sight. 7. Ripples raised by gentle breeze 8. Flowers are swaying. 9. Paradise. 10. I was feeling un-well 11. Panacea 12. Try it once 13. He has always his own axe to grind 14. Stationed 15. Love, Scent and murder will be out.

Exercise 53

1. Means for expression of thought 2. Satisfaction of need 3. Mutual conversation 4. Did not take birth at the same time 5. Same is the case with languages too. 6. Change is the law of life 7. To adapt one-self to the changing conditions, and to benefit from one's surrounding 8. Capacity. 9. Incapable of change and progress 10. To safeguard its independence, 11. Internal disturbance and revolt 12. Regular army 13. International jealousy, distress, and struggle for power.

Jammu and Kashmir University Papers

1949

1. Great enthusiasm for the service of one's country.
2. Is natural or instinctive
3. Large heartedness and spirit of service.
4. To ameliorate the lot of the masses.
5. Bookish knowledge,
6. How to harness the existing natural resource to get maximum benefit.
7. To lead him on to the right path.

1950

1. A well—dressed gentleman.
2. A cane with a golden handle.
3. Was having a stroll.
4. Wretched
5. Crippled
6. Took pity on him.
7. A thorough rogue.
8. Punish him for his roguery,
9. Threw away his crutches
10. Well-practised athlete.
11. Reasonable punishment.
12. Disappeared round a turning in the road.
13. Are in league.
14. Had conspired to cheat him.
15. Cunning.

1951

- 1) Foot prints.
- 2) Were conspicuously visible on the sand.
- 3) Like an astonished person.
- 4) To allow full extent to my sight.
- 5) Marks of toes, heel and every other part of the foot.
- 6) As if some one was pursuing me.
- 3) (a) ghost.

1952

- 1) General council.
- 2) Shamefully awarded barbarious punishment.
- 3) Hundreds of National Conference workers were clapped into prisons.
- 4) The blood-thirst of the Kashmir Government was not quenched.
- 5) Ruthlessly.
- 6) Wanted to suppress the Freedom Movement.
- 7) Bayonets.
- 8) Grand strike.
- 9) Suspended all business.
- 10) Protested against these atrocities.
- 11) Zeal and enthusiasm.
- 12) Are bent on it.
- 13) Most contemptible and disgraceful.
- 14) To excite communal feelings.
- 15) Under the shelter of maintaining law and order.
- 16) To justify the tyranny of the Dogra Regime.

1953

- 1) To discover a sea - route to India. 2) Was far famed for its prosperity. 3) Undertook the expedition. 4) Touched the shore. 5) Red Indians. 6) Have become extinct. 7) Lived in the form of clans.

1954

- 1) Neighbours. 2) That he practises some magic. 3) Accused him. 4) Weeds, 5) Uproots, 6) In the whole kingdom. 7) Works according to this method or in this fashion.

1955

- 1) Superstitions. 2) Wild and uncivilized communities 3) Look down upon. 4) Believe. 5) Will not sit thirteen to a table. 6) Will refuse to walk under a staircase. 7) Amulet. 8) Will bring them good luck. 9) If there is any reality in them.

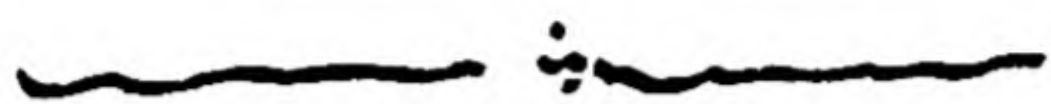
1956

- 1) Sacks. 2) Stumbled. 3) The load was too heavy for him to lift. 4) Respectable gentleman. 5) Image of humanity. 6) Is a matter of good luck. 7) Some one in misfortune. 8) Is the only way. 9) Kindness; gratitude.

THE END

$$\begin{array}{r}
 63 \\
 45 \\
 82 \\
 116 \\
 \hline
 306 \text{ days}
 \end{array}$$

محبت عینِ وفا ہے۔ اور یہ محبت کی نشانی بھی دنیا میں ہمیشہ قائم
رہے گی۔



دیکھو۔ اس کی پوری مدد کرو۔ کیونکہ یہی ایک صورت ہے۔ جس سے
تمہارا احسان مجھ تک پہنچ سکتا ہے۔

۱۹۵۷ء

آج صبح سویرے ہم لوگ پہلی بار تاج محل کو دیکھنے نکلے۔ ہم نے اس کی خوب
صورتی کے ایسے پر جوش بیان سنے تھے۔ کہ ہمیں اس بات کا ڈر تھا۔ کہ کہیں
یہ سب ساری گپ ہی نکلے اور ہمیں نا اُمید لوٹنا پڑا۔ ایسا ڈر کسی چیز کی
حد سے زیادہ تعریف سے اکثر ہوتا ہے۔ شہر کے باہر لگ بھگ دو
میل چلنے پر ہم لوگ لال پتھر کے ایک بڑے پھاٹک پر پہنچے۔ یہ
ایسا شاندار اور خوب صورت تھا۔ کہ ہمیں اس کے مسجد ہونے کا دھوکا دیا۔
لیکن یہ تو سنگ مرمر کے اس پاک اور ہشتی گھر کے داخل ہونے کا صرف
دروازہ تھا۔ جو کہ اندر پیر رکھتے ہی ہمیں دکھائی پڑتا ہے۔ اس خوب
صورت منظر کو دیکھ کر ہتھوڑی دیر تک ہم لوگ چپ چاپ اس طرح
کھڑے رہے۔ جیسے ہم پر جادو ہو گیا ہو۔ تاج کو اس دنیا کی چیز کہنا
ٹھیک نہیں وہ تو بہشتی خوب صورتی کا ایک جیتا جاگتا خواب ہے
اس کی خوب صورتی کا بیان کرنا انسان کی طاقت سے باہر ہے۔ اس کی
بناوٹ اتنی اچھی ہے۔ کہ اور سب عمارتیں اس کے آگے بھیک پڑ جاتی
ہیں۔ اس کی بناوٹ اتنی چمک دار ہے۔ کہ کل کی بنی ہوئی چیز معلوم
ہوتی ہے۔ لیکن لگ بھگ دھائی سو سال پہلے بادشاہ شاہجہان
نے اپنی بیگم کے نام کو زندہ جاوید کرنے کے لئے اس کو بنوایا تھا۔

میں سے بعض خیالات پر اعتقاد رکھتے ہو۔ اس بات کے معلوم کرنے کی
کوشش کرو۔ کہ واقعی ان میں سے کسی کی کچھ اصلیت بھی ہے۔ اور
لوگوں کو ان پر اعتقاد رکھنے کی کیا وجہ ہو سکتی ہے۔

۱۹۵۶ء

ایک کسان گھیسوں کے دو بورے اپنے گھوڑے کی پیٹھ پر لا کر شہر
میں بیچنے جا رہا تھا۔ راستہ میں اس کے گھوڑے نے تھوکر کھائی۔ اور
ایک بورا زمین پر گر پڑا۔ وہ اس کے اٹھانے کی طاقت سے کہیں زیادہ
بھاری تھا۔ عزیز کسان کی سمجھ میں نہ آتا تھا۔ کہ کیا کرے وہ اسی فکر
میں کھڑا تھا۔ کہ اس نے ایک سوار کو اپنی طرف آتے دیکھا۔ جب سوار صاف
نظر آیا۔ تو کسان نے پہچان لیا۔ کہ وہ اس ضلع کا سب سے بڑا زمیندار ہے
جو پہاڑی کی چوٹی پر ایک بڑے محل میں رہتا ہے۔ ایسے معزز شخص سے
مدد مانگنا مشکل تھا۔ لیکن زمیندار خود انسانیت کا پٹلا تھا۔ وہ فوراً
گھوڑے سے اتر ا اور اس نے کہا۔ دوست! میں دیکھتا ہوں۔ کہ تم کو
کوئی حادثہ پیش آیا ہے۔ یہ قسمت کی بات ہے کہ میں اس وقت یہاں
آ گیا ہوں۔ کیونکہ ان سڑکوں پر ہمیشہ بددعیاں ملتی۔ یہ کہہ کر اس نے
بورے کا ایک سرا پکڑا۔ اور کسان نے دوسرا اس طرح بوجھ پھر
سے گھوڑے کی پیٹھ پر لا دیا گیا۔ کسان نے ہاتھ جوڑ کر کہا۔
حضرت! میں آپ کا شکر یہ کیسے ادا کر سکتا ہوں۔ میرے بیٹے!
بہت آسانی سے "زمیندار نے کہا۔ جب کبھی تم کسی کو مصیبت میں

اور میں اپنے جانوروں کو اتنی اچھی طرح کھلاتا ہوں۔ کہ راج بھر میں ان سے زیادہ طاقتور جانور مشکل سے کہیں ملے گا۔ مہاراج آپ خود جان لیں گے۔ کہ یہی میرا جادو ہے۔ اور اسی کو میں اپنی کھیتی کے انتظام میں کام میں لاتا ہوں۔ اگر میرے پڑوسیوں میں سے کوئی بھی یہی تزکیہ کام میں لائے۔ تو بھی ایسی ہی اچھل فصل پیدا کرے گا۔ جیسی کہ میں کرتا ہوں۔" راجہ نے کہا۔ میں نے ایسا جواب بھی نہیں سنا۔ اس نے کسان کی محنت کی بہت تعریف کی اور اسے چھوڑ دیا۔

۵۵۹ء

سائنس جیسے ترقی کرے گی۔ ضعیف الاعتقادی کم ہوتی جائے گی۔ یہ بات عام طور پر تو ٹھیک ہے۔ مگر تعجب ہے۔ کہ ضعیف خیالات رکھنے کی وجہ سے وحشی فرقوں اور دوسری قوموں کو حقارت کی نظر سے دیکھتے ہیں۔ لیکن ہم کو یاد رکھنا چاہئے۔ کہ آج بھی ہندو تہذیب توہم میں ایسی ہی ضعیف الاعتقادی موجود ہے۔ جن پر بہت سے لوگ اعتقاد کرتے ہیں۔ جن ضعیف الاعتقادیوں کو ہم جانتے ہیں۔ ان کی ایک فہرست بنالینا فائدہ مند ہوگا۔ کچھ لوگ کھانے کی چیز پر تیرہ آدمیوں کی تعداد میں نہ بیٹھیں گے۔ دوسرے ایک دیاسلانی سے تین سگریٹ نہ جلا سکیں گے یا جمعہ کے دن ضروری کلام کو شریعہ نہ کریں گے۔ یا سیڑھی کے پچھلے چلنے سے انکار کریں گے۔ بہت سے لوگ تعویذ و عجزہ سول لیتے ہیں۔ کیونکہ وہ سمجھتے ہیں کہ اس سے ان کو خوش نصیبی حاصل ہوگی۔ شاید تم خود بھی ان

جہاز نے ایک نئے ملک کے ساحل کو چھوا۔ تو وہ سمجھا کہ موہن جو یہی ہندوستان ہے۔ وہاں کے لوگ اپنے چہروں پر ایک قسم کا سُرخ رنگ ملا کرتے تھے۔ اس لئے کو لمبس نے ان کا نام سُرخ ہندی رکھ دیا۔ کچھ عرصہ کے بعد اسے معلوم ہو گیا۔ کہ یہ ملک ہندوستان نہیں۔ امریکہ ہے لیکن وہاں کے اصلی باشندوں کا نام اب تک سُرخ ہندی چلا آتا ہے۔ اب امریکہ میں کروڑوں یورپین لوگ جا بسے۔ اور سُرخ ہندیوں کے بہت سے قبیلے کا نام و نشان مٹ گیا ہے۔ اور جو باقی ہیں۔ وہ بھی تعداد میں دن بدن گھٹتے جا رہے ہیں۔ لیکن ایک زمانہ تھا۔ جب یہ تمام لوگ ملک کے مالک تھے اور قبیلے بنا کر رہا کرتے تھے۔

۱۹۵۴ء

بہت دن ہوئے کہ انجین میں ایک کسان رہتا تھا۔ وہ اتنی سخت محنت کرتا تھا۔ کہ گاؤں کے اور سب کھیتوں سے اس کے کھیتوں میں زیادہ پیاروار ہوتی تھی۔ اس کے پڑوسی سوچتے تھے۔ کہ وہ کوئی جادو جانتا ہے۔ جس کی طاقت سے انہی اچھی فصلیں پکڑتا ہے۔ آخر میں ان لوگوں نے راجہ کے سامنے اس پر یہ الزام لگایا۔ کہ وہ جادو کرتا ہے۔ جب راجہ نے کسان کو بلایا۔ تو وہ اپنے طاقتور اور تنہا دست بیٹے اور ہل کے جانوروں کو سامنے کر کے بولا۔ "میرے کھیت میں جو گھاس و جیزہ اگتی ہے۔ اُسے یہ لڑکا اکھاڑ کر پھینک دیتا ہے۔ اور میں اس میں اچھی طرح کھاد وغیرہ ڈالتا ہوں۔ ہمارا ج آپ دیکھیں گے۔ کہ میرا ہل بھی بہت اچھا ہے

پولیس کی لاکھڑیوں کے ہوتے ہوئے عوام نے عظیم الشان ہڑتال کر کے اور پچھلے
ایت وار کو کاروبار بند کر کے ان مظالم کے خلاف احتجاج کیا۔ جو شیخ
عبدا مٹ پر کئے جا رہے تھے۔ اس سے حکومت کشمیر کو عوام کے جوش و خروش
کا اچھا اندازہ ہو گیا۔

باشندگان کشمیر آج اس بات پر تلے ہوئے نظر آ رہے ہیں۔ کہ ڈوگرہ
راج کو ختم کریں۔ حکومت کشمیر آزادی کی تحریک کو کچلنے کے لئے دوسری
تمام کوششیں میں ناکام ہونے کے بعد اب سب سے ذلیل اور ناپاک اختیار
استعمال کر رہی ہے۔ یعنی وہ فرقہ وارانہ جذبات کو مشتعل کرنے میں مصروف
ہے۔ عوام کے انتقام کے لئے اس کے پاس اب یہی ایک اختیار
رہ گیا تھا۔ امن قائم کرنے کے بہانے سے ڈوگرہ راج کی بربریت کو
حق بجانب کرنے کی تدبیریں جاری ہیں۔

۱۹۵۳ء

اب سے تقریباً پانچ سو برس پیشتر یورپ والے اس کوشش میں تھے۔ کہ
سمندر کے راستے ہندوستان پہنچنے کا راستہ ڈھونڈ نکالیں۔ اس
زمانہ میں ہندوستان کی دولت اور ترقی کا ڈنکا تمام دنیا میں بک رہا تھا
اور سب قوموں کی یہ خواہش تھی۔ کہ ہم اس سے تجارت کریں۔ اسپین
کے ایک بڑے تجربہ کار اور بہادر جہاز دان کو لمبس نے اس بات کا بیڑا اٹھایا
کہ وہ ہندوستان کا راستہ معلوم کرے گا۔ اسپین سے لنگر اٹھا کر
وہ مغرب کی سمت چل کھڑا ہوا۔ اور کئی مہینوں کے سفر کے بعد جب اس

جا رہا تھا۔ سمندر کے کنارے پر ایک آدمی کے ننگے پاؤں کا نشان دیکھ کر جو ریت میں صاف طور پر نمایاں تھا۔ مجھے سخت تعجب ہوا۔ میں حیرت زدہ آدمی کی طرف کھڑا ہو گیا۔ جیسے میں نے کوئی بھوت دیکھا ہو۔ میں نے کان لگایا۔ اور چاروں طرف دیکھا۔ مجھے نہ کچھ سنائی دیا۔ اور نہ کچھ دکھائی دیا۔ میں ایک اونچے مقام پر گیا۔ تاکہ دوزنک نظر دوڑاؤں۔ میں سمندر کے کنارے نیچے پھرتا رہا۔ لیکن سوائے اس نشان کے مجھے کوئی اور نشان پیر کا دکھائی نہ دیا۔ میں پھر اس نشان تک گیا۔ کہ دیکھوں وہاں کوئی نشان اور بھی ہے۔ بالخصوص میرا خیال سی خیال ہے۔ لیکن وہاں تک کی گنجائش ہی نہ تھی۔ اس لئے کہ وہاں پورا نشان مہ انگلی۔ ایرٹری اور پاؤں کے ہر حصے کے موجود تھا۔ میں اس کو نہ سمجھ سکا۔ اور نہ خیال کر سکا۔ کہ یہ نشان وہاں کیسے آیا۔ جب میں اپنے گھر پہنچا۔ تو اس طرح اندر بھاگا۔ کہ جیسے کوئی بہرا بیچا کر رہا ہو۔

۱۹۵۲ء

مستر غلام محمد صادق ایم ایل اے ممبر مجلس عاملہ کشمیر شین کانفرنس نے واقعات کشمیر کے متعلق مندرجہ ذیل بیان جاری کیا ہے۔

شیر کشمیر شیخ محمد شبیر احمد کو شرمناک طور پر وحشتانہ سزا دیا اور بیت مال کانفرنس کے سینکڑوں کارکنوں کو جیلوں میں رکھ دیا جس کی حکومت کشمیر کی خون کی پیاس بجھ نہ سکی۔ حکومت کشمیر نے نہایت بیدردی کے ساتھ آزادی کی تحریک کو کچلنا چاہا۔ مگر ناکام رہی۔ فوج کی سنگینیاں اور

کے لئے کس طرح کام میں لایا جاسکتا ہے۔ ۱۲ اپنی موجودہ آمدنی میں کس طرح صاف ستھری اور تندرستی کی زندگی بسر کر سکتا ہے یہ تعلیم یافتہ آدمی کا کام ہے کہ اس کی رہنمائی کرے۔

۱۹۵۰ء

ایک شریف آدمی عمدہ کپڑے پہننے ہوئے اور ایک سونے کی موٹھی لگا ہوا بینٹ ہاتھ میں لئے ہوئے ادھر ادھر ٹہل رہا تھا۔ جبکہ ایک بظاہر محتاج اور اپاہج لنگڑے نے انہیں سلام کیا۔ اور شریف آدمی کو ترس آگیا اور اس کو ایک روپیہ دیا۔ اس پر ایک اور آدمی جو قریب ہی کھڑا تھا۔ آیا اور کہنے لگا۔ آپ کیسے پوچھتے ہیں۔ آپ کو معلوم نہیں۔ یہ آدمی بالکل اپاہج نہیں میں یہ محض دھوکے باز ہیں۔ اپنی چھڑی مجھے دیکھے۔ تاکہ میں اس بدتماش کیلئے اس کو ٹھکوں۔ شریف آدمی نے بھلا یہ خیال کئے ہوئے کہ اس میں کوئی خرابی اس کی عرض قبول کر لی۔ فقیر نے یہ باتیں سنتے ہی فوراً اپنی دساتھیاں دھامے کی کڑیاں، پھینک دی۔ اور ایک مشتاق کھلاڑی کی طرح بھاگا۔ دوسرا آدمی یہ چلاتا ہوا تیزی سے اس کے پیچھے جھپٹا۔ کہ جب پکڑا تو نگا۔ تو سب سڑا دوں گا۔ دونوں ایک موڑ پر غائب ہو گئے اور شریف آدمی انتظار کرتا رہ گیا۔ آخر اس کو خیال آیا۔ کہ دونوں آدمی ملے ہوئے تھے۔ شریف آدمی ان کی چابکدازی سے اتنا رنجیدہ نہ تھا۔ جتنا کہ اپنی بیوقوفی پر ناخوش تھا

۱۹۵۱ء

ایک دن ایسا ہوا۔ کہ دوپہر کے قریب جب میں اپنے کشتی کی طرف

ایسی ہی حالت زبانوں کی ہے۔ وہ آدمی زندہ ہے۔ جو پڑھتا ہے اور ترقی کرتا ہے۔ تبدیلی دنیا کا ایک اصول ہے۔ اپنے آپ کو حالات کے مطابق بدلتا اور اپنے گرد و نواح سے فائدہ اٹھانا اور اپنی لیاقت کے مطابق ترقی کرتے رہنا زندگی کے اصولوں میں سے ہیں۔ جو قوم تباہی اور ترقی کے قابل نہیں رہتی وہ مرجاتی ہے۔ عمر کی ایک خاص حالت میں پہنچ کر آدمی زیادہ تبدیلی اور ترقی کے ناقابل ہو جاتا ہے۔ اس کا جسم کام نہیں کرتا۔ وہ مرجاتا ہے یہی اصول بہت حد تک زبانوں کا ہے

رب، دنیا میں ہر ایک حکومت کے پاس اپنی آزادی کی حفاظت کرنے اور اندرونی بد امنی اور بغاوت کو بگڑنے کیلئے فوج ہوتی ہے ملک کی حفاظت کے لئے باقاعدہ فوج رکھنے کا رواج بہت پرانا ہے اور جنگ ملکوں کی آپس میں حسد اور بغاوتی اور برتری کی کوشش قائم رہے گی۔ تب تک فوج رکھنے کی ضرورت قائم رہے گی۔

کشمیر، لوئیورسی پر چہ جات ۱۹۴۹ء

نوجوانوں میں اپنے ملک کی خدمت کا بڑا جذبہ پایا جاتا ہے قدیم حالتوں کو بدلنے اور ترقی کرینے کی خواہش فطرتی ہے اور یہ خواہش ایک بڑے دل سے خدمت کی امید کے ساتھ پیدا ہوتی ہے۔ یہ بھی ٹھیک ہے کہ عوام کی حالت درست کرنے کے لئے ملک کو یہ تعلیم یافتہ نوجوانوں کی ضرورت ہے۔ ہمارا کئی علم عوام کے لئے فائدہ مند نہیں ہے۔ عزیزب کسان تو جانتا چاہتا ہے۔ "ا" کہ کس طرح وہ زیادہ روپیہ پیدا کر سکتا ہے، "ب" جو وہ قدرتی ذریعوں کو اپنے فائدے

باغ میں۔ ایک طرف نشاط باغ ہے۔ اس سے کچھ آگے شالیمار باغ دوسری طرف
 نسیم باغ۔ ان باغوں کے نظارے اس قدر خوب صورت ہیں۔ کہ ہندوستان
 بھر میں اپنا جواب نہیں دے سکتے۔ ان میں جگہ جگہ فوارے چھوٹے ہیں۔
 آبشاریں گرتی ہیں۔ رنگ برنگ کے پھول اور بڑے بڑے درخت اپنی بہار
 دکھاتے ہیں۔ ایسے مزے کا سماں پیدا ہوتا ہے۔ کہ باغ سے رخصت
 ہونے کو جی نہیں چاہتا۔ یہ سب منسل بادشاہوں نے بنوائے تھے۔ چاندنی
 رات میں ڈل کا نظارہ پر لطف ہوتا ہے۔ چاند کی روشنی میں ڈل ایسی
 معلوم ہوتی ہے جیسے بگھلی ہوئی چاندنی سے بھری ہوئی ہے۔ ہلکی ہلکی ہوائ
 لہریں اٹھتی ہوائ معلوم ہوتی ہیں۔ کہیں سیاہ پڑتا ہے۔ کہیں روشنی
 کہیں پھیل جھبکتے ہیں۔ بس فردوس کا نمونہ نظر آتا ہے۔
 (ب) آج میری طبیعت کچھ غلط سی تھی۔ اس لئے کانچ بھی نہ جاسکا۔
 وہ یہ چیز ہر بیماری کے لئے اکیسرا اثر رکھتی ہے۔ ذرا آکر تو دیکھو
 وہ ہمیشہ اپنا الو سیدھا کرنا چاہتا ہے۔
 (د) آج آپ کیس جگہ مفہم ہیں رہ، عشق مشک اور تل کبھی چھپ نہیں سکتے۔

مشق نمبر ۵

(الف) زبان فقط ایک ذریعہ ہے۔ اپنے خیالات کے اظہار کا۔ اپنی ضروریات
 کے پورا کر نیکا اور آپس کی گفت و گو کا۔ مختلف اقسام مختلف زبانیں بولتی
 ہیں۔ کیونکہ ساری دنیا کی زبانیں ایک ہی وقت پر ایجاد نہیں ہوئی ہیں۔ جیسے
 تو ہیں پیدا ہوئی ہیں۔ مرنی تازی ہوئی ہیں۔ بڑی ہوئی ہیں۔ اور ربانی ہیں

(ج) ۱۱ میں نے ویاسلائی اُس کے لئے اپنی جیب ڈھونڈی تاکہ کھوئی ہوئی
لوٹی ڈھونڈ سکوں۔ ۱۲ تمہارے طریقے ایسے ہیں کہ ہر جگہ عزت پاتے ہیں
۱۳ ایسے آدمی جو دوسروں کو خوش کریں۔ بہت نہیں ہیں۔
۱۴ میری نصیحت غور سے سنو۔ ۱۵ مجھے یاد ہے کہ جلدی بہت اچھے ہو جاؤ گے

مشق نمبر ۵

(الف) لنکا اپنے جواہرات کیلئے ہمیشہ مشہور ہے۔ اس کے کنارے
پر عمدہ موتی نکالے جلتے ہیں۔ لنکا لے والے کشتیوں کے بڑے بیڑے ان
کناروں کی طرف جن پر موتی بیڑے رہتے ہیں۔ روانہ ہوتے ہیں۔ لیکن قی
انہی گہرائی میں ہوتے ہیں۔ کہ ان کو غوطہ یاد کر لنکا ان پر تار ہے۔ غوطہ خور
باری باری سے نیچے اترتے ہیں۔ ہر ایک شخص پتھر باندھے رہتا ہے تاکہ
فوراً تھک نہ جائے۔ وہاں آدھے منٹ باغی بنی دیر کی وہ پانی میں ٹھہر سکتا
ہے۔ اتنی دیر میں جس قدر موتی اٹھا سکتا ہے۔ اٹھائی کوشش کرتا ہے جب
وہ سانس نہیں روک سکتا۔ تو ان لوگوں کو جو کشتی میں ہوتے ہیں۔ ایک کسی
کھینچ کر اشارہ کرتا ہے۔ وہ اس کو فوراً اوپر کھینچ لیتے ہیں۔

(ب) ۱۱ آپ اُسے بد عافی کہیں دیتے ہیں۔

۱۲ اپنے والد کی نصیحت پر عمل کرو۔ ۱۳ میں نے اپنی گھڑی گروی رکھ دی ہے
۱۴ سردار پٹیل کی موت ایک ناگہان صدمہ تھا۔
۱۵ وہ بڑے نکلے میں نیمز نہیں کر سکتا۔

ڈھونڈ کر ہمارے عیب نکالتا ہے۔ گروہ دشمن سے چھوٹی بات کو بڑا کر دیتا ہے۔ مگر اکثر اس کی کچھ نہ کچھ اصلیت ہوتی ہے۔ دوست ہمیشہ کانپچوں کو بڑھاتا ہے۔ اور دشمن عیبوں کو۔ اس لئے ہم کو اپنے دشمن کو زیادہ احسان مند مونا چاہئے۔ کہ ہم کو ہمارے عیبوں سے مطلع کرتا ہے۔ اگر ہم نے اس کے طعنوں کے سبب ان عیبوں کو چھوڑ دیا۔ تو دشمن سے ہمیں وہی نتیجہ ملا۔ جو ایک شفیق استاد سے ملنا چاہئے تھا۔ دشمن جو عیب صحیح یا غلط ہم پر لگاتا ہے۔ ہمارے فائدے سے خالی نہیں۔ اگر وہ ہم میں ہوتا ہے۔ تو ہم اپنے عیب سے مطلع ہوتے ہیں اور اگر نہیں ہوتا ہے۔ تو خدا کا شکر کرتے ہیں۔ کہ وہ عیب ہم میں نہیں ہے۔

مشق نمبر ۴۹

الف، شہد مند و ستان کے ہر گھر میں استعمال ہوتا ہے۔ یہ سب سے اول چیز ہے۔ چونکہ کو پیدا ہوتے ہی کھائی جاتی ہے۔ تو بھی ہزاروں لوگوں کو یہ بات معلوم نہیں ہے۔ کہ شہد کس طرح پیدا ہوتا ہے۔ اور کہاں سے آتا ہے شہد بھوپوں میں ہوتا ہے جن میں سے شہد کی مکھیاں اس کی چوستی ہیں۔ بہاڑی مکھیاں بڑے بڑے چھتے بناتی ہیں۔ شہد نکالنے کے واسطے مکھیاں دھواں کر کے جگادی جاتی ہیں۔ ایک چھتہ میں قریب بیس شہد اور سیر سیر شہد نکالتے ہیں۔ دوسری قسم کی مکھیاں دیواروں پر اور درختوں کے کھجوروں میں اپنے چھتے بناتی ہیں۔ تیسرے قسم کی بہت چھوٹی چھوٹی مکھیاں ہوتی ہیں۔

تھوک اڑانے لگتا ہے۔ باجھون تک کف برآنے ہیں۔ سانس جلاری چلتا ہے
 رگیں تن جاتی ہیں۔ آنکھ۔ ناک۔ بھون۔ عجیب عجیب حرکتیں کرنے لگتی
 ہیں۔ عینف عینف آوازیں نکلتی لگتی ہیں۔ آستین چڑھا ہاتھ پھیلا۔ اس
 کا گردن اس کے ہاتھ میں اور اس کی داڑھی اس کی مٹھی میں۔ اور گھولتے
 ریشم بونے شروع ہوتے ہیں۔ کسی نے پیر بچاؤ کر چھڑا دیا۔ تو عزاتے ہوئے
 ایک ادھر چلا گیا۔ دوسرا ادھر۔ اگر بچ بچاؤ کرنے والا نہ ہوا۔ تو کمزور نے پٹ
 کر پٹے جھاڑنے سر ہلاتے اپنی راہ لی۔

۱۱، کوٹ پیلون پہننے سے آدمی بڑا نہیں بنتا۔ بڑا تو بڑے کام کرتے
 سے بنتا ہے۔ ۱۲، استقلال سے کام کرنے والے کی ہمیشہ جیت ہوتی ہے
 ۱۳، اپنے ماں باپ کا کس بڑا لارڈ پیار سے بگڑ جاتا ہے۔

۱۴، وہ پناؤ کو جیت بڑی اکثریت سے جیت گیا۔
 ۱۵، بارش کے بعد سینہ کیوں کی ٹر ٹر بہت اچھی لگتی ہے

مشق نمبر ۱۰

اپنے پوسٹل پیسوں کے معلوم کرنے کا ایک عمدہ قاعدہ یہ ہے کہ ہم اس بات
 پر غور کریں۔ کہ ہمارے دشمن ہم کو کیا کہتے ہیں۔ ہمارے دوست اکثر ہمارے دل کے
 موافق ہمارے تعریف کرتے ہیں۔ باوجود ہمارے محبوب ان کو ہی معلوم نہیں ہونے
 اور یا ہماری خاطر کو ایسا عزیز رکھتے ہیں کہ اس کو رنجیدہ نہ کرنے کے خیال
 سے ان کو چھپاتے ہیں۔ یا ایسی ترقی میں کہتے ہیں کہ ہم ان کو جیت جیتے
 ہیں۔ ہر خلاف اس کے دشمن ہم کو خوب طوطی لگاتے ہیں اور کون سے کون سے

بے وطن ہونا پڑتا ہے۔ لیکن ملازم آدمی کو ایک یہ فائدہ ہوتا ہے۔ کہ ہینہ ختم ہونے پر اس کھٹی رسم کا منہ دیکھ لیتا ہے۔ اور لوگوں میں اس کا رسوخ و عزت اور اعتبار بڑھ جاتا ہے اس کی آمدنی مقررہ ہوتی ہے۔ اس لئے وہ اپنے اخراجات کو آمدنی سے کم رکھ سکتا ہے۔ لیکن عموماً البساد بچھا گیا ہے کہ ملازم ہینہ کے درمیان سے ہی قرضہ لینا شروع کر دیتے ہیں۔ ایسے شخص دولت مند نہیں ہو سکتے۔

۱۱، لوگوں نے اس کیلئے سبز باغ دکھائے۔ کہ وہ نوکری کو جواب دیکر چٹاؤ پکلیے کھڑا ہو گیا۔ پر بچائے کی ضمانت بھی ضبط ہو گئی۔

۱۲، اس کو بھینس آج کل دودھ نہیں دیتی۔ ۱۳، باپ خون پسینہ ایک کر کے کھاتا ہے۔ اور لڑکا اسے مزے سے اڑاتا ہے۔

۱۴، آج کل سائبین نے فاصلہ اور وقت کو کم کر دیا ہے۔

۱۵، علی گڑھ کے قفل۔ جب رات آباد کی چوڑیاں اور مراد آباد کے برتن۔

مہر وستان بھر میں مشہور ہیں۔

مشق نمبر ۷۴

(الف) نامہذب آدمیوں کی مجلس میں تکرار اکثر کتوں جیسی ہوتی ہے یہ صاحب سلامت کر کے آپس میں بیٹھتے ہیں۔ پھر دھیمی دھیمی بات چیت شروع ہوتی ہے ایک کوئی بات کہتا ہے۔ دوسرا کہتا ہے واہ! یہیں نہیں یوں ہے۔ وہ کہتا ہے۔ تم کیا جانو۔ دوسرا کہتا ہے تم کیا جانو۔ دونوں کی نگاہ بدل جاتی ہے۔ تیسری چڑھ جاتی ہے۔ آنکھیں ڈرائتی ہو جاتی ہیں۔ باپچیں چڑھ جاتی ہیں۔ دانت کھل پڑتے ہیں

اس کا نتیجہ یہ ہوتا ہے کہ وہ نہایت مصروف نظر آتا ہے گا کہوں کی بھیر
لگی رہتی ہے جبکہ دوسرے دکان دار ہاتھ پر ہاتھ رکھے بیٹھے رہتے ہیں
چھوٹا آدمی نہ صرف لوگوں کو دھوکہ اور فریب دیتا ہے بلکہ وہ اپنے
آپ کو بھی دھوکہ دیتا ہے۔ وہ بزدل اور ڈرپول ہوتا ہے۔ تمام لوگ اسے
نفرت کرتے ہیں۔ بر خلاف اس کے سچا آدمی ہر جگہ عزت پاتا ہے اسکی
ذہن اور شہرت بڑھتی ہے سب اسے جبر خواہ بن جاتے ہیں۔

۱۲) آجکل کی دنیا میں اخبار ایک بہت بڑا طاقت ہے۔
۱۳) وہ کم سنتا ہے۔ اور کم دیکھتا ہے۔ ۱۴) کچھ روز پہلے ایک بھوپال
آبا۔ مگر کسی قسم کی مالی یا جانی نقصان نہ ہوا۔
۱۵) درندہ سودا کی ایک دکان تھی۔ اور وہ بھی کسی قسم کے خزیانہ کے بغیر۔
۱۶) وہ اسرار شوق نوار ہے۔ اگر کام کرانا ہے۔ تو اسکی کھٹکھی گرم کر دو۔

مشق نمبر ۴۴

(الف) :-

کسی صاحب نے فرمایا ہے کہ نوکری کی بڑا زمین سے سو گز اوپر ہوتی ہے
اس کا مطلب ہے کہ ملازم کو ہر وقت اپنے افسروں کی تنبیہ کا خوف دامن گیر
ہوتا ہے۔ نہ دن کو چین نہ رات کو آرام۔ ذرا وقت مفرورہ سے دیر کر کے پہنچے
جھٹ جو آبدی کرنی پڑتی ہے۔ بغیر حاضری کی حالت میں یا کام خراب ہو نیکی
وجہ سے جرمانہ۔ معطلی اور بیوقوفی کا کھیت سر پر سوار رہتا ہے۔ ملازم
بیمار ہو جائے۔ تو چھٹی کے بعد منت سماجت کرنی پڑتی ہے ضرورت کے
وقت چھٹی نہ ملے تو رشتہ دار یا غریب بھائیوں سے ملازم کو وطن سے

جنگل کے جانوروں کا بادشاہ ہے۔ سب جانور اس کے نام سے کانپتے ہیں۔ اور اگر کوئی متقابلہ پر آجائے۔ یا کوئی شکاری اس پر حملہ کرے تو تن کر کھڑا ہو جاتا ہے۔ چاہے جان بھی چلی جائے۔ پیچھے نہیں دکھانا۔ اپنا لشکار کھاتا ہے۔ بھوکا رہے پیاسا مر جائے۔ مگر دوسروں کے لشکار کو منہ نہ لگانا۔ آؤ ہم اس سے بہادری کا سبق سیکھیں گے۔ چاہے کچھ بھی ہو جائے۔ پیچھے نہ ہٹیں۔ اپنی کمائی کھائیں۔ بھوکے پیاسے رہیں مگر دوسروں کی کمائی کو ہاتھ نہ لگائیں۔

(ب) آج شام کا کھانا آپ میرے ہاں کھائیں۔

(۲) کیا اچھا موسم ہے۔ آؤ ہم سیر کو چلیں۔ میں نے یہ پوچھا تھا۔ کہ آپ کتنے بھائی ہیں۔ (۳) مجھے ڈر ہے کہ میں آپ کی تجویز کو ملنے کیلئے تیار نہیں۔ (۴) شرافت سب سے بڑی خوبی ہے۔ دولت اور بڑا عہدہ اس کے سب سے بڑے دشمن ہیں۔

مشق نمبر ۴۵

(الف) بعض لوگوں کا خیال ہے کہ دکاندار سی اور لین دین میں کچھ نہ کچھ جھوٹ ضرور بولنا پڑتا ہے۔ اور اس کے بغیر کام نہیں چل سکتا۔ لیکن انہیں جانا چاہئے کہ یہ صرف انکی ناواقفیت ہے۔ دنیا کے پیو پار کا سلسلہ محض اعتبار پر منحصر ہے۔ جو دکاندار اپنا اعتبار اپنے گاہکوں کے دلوں میں پیدا کر لیتا ہے۔ وہی نفع اٹھاتا ہے اور کامیابی حاصل کرتا ہے۔ گو شروع شروع میں اسے کچھ تکلیف محسوس ہو۔ اور گاہک کم آئیں۔ لیکن آخر کار

والے عالم تاریخ سے قبل کے زمانوں کی مدت اندازاً بھی مقرر نہیں کر سکتے۔
 اس فن کے ہر کئی علماء نے قیاس آرائی کرتے ہوئے اس مدت کا تخمینہ
 کئی کروڑ سال یا اس سے بھی زیادہ لگایا ہے۔ اور ایسے نظریوں کا ذکر کیا
 ہے۔ جو کہ قابلِ اعتماد نہیں۔ مگر باوجود اس کے یہ دکھانے کے لئے کہ ذکر
 کردہ عقیدوں میں کس قدر زیادہ فرق ہے۔ ہم ایک یا دو عقیدوں کا
 ذکر کرتے ہیں۔ علم الیقات کا مشہور و معروف ماہر علم ہیکل کہتا ہے۔ کہ اگر
 اس روئے زمین پر گھاس اُگنے یا کسی جاندار کے ظہور پذیر ہونے کی ابتداء
 سے اس وقت تک کے زمانے کی مدت کو ۲ بلین ۱۰۰ ملین یا ۱۰۰ صوملیں
 سمجھ لوں۔ تو میرے تصور پر یہ فرق باسیح ہے۔ اور اکثر اشخاص اس
 نیچے پر پہنچے ہیں۔ یا پہنچیں گے۔ ایک دوسرے عالم کو لیا سمجھنے کا یہ نظریہ
 ہے۔ کہ کرہ عرض پر نباتات یا حیوانات کے ظہور پذیر ہونے کے
 زمانے سے بیکرا ب تک کم از کم ۱۰۰ صوملیں سال گزرے ہیں۔ بعض
 زمانہ حاضرہ کے زمین کی علیبت رکھنے والے عالموں نے زمین شناسی
 کے زمانوں کی مدت ۱۰ کروڑ سال اندازہ کیا ہے۔

مشق نمبر ۴

(الف) ایک دن ہریش اور چرن مدر سے جارہے تھے۔ مدر سا بھی
 کچھ دُور تھا۔ ہریش نے چرن سے کہا کہ کوئی نصیحت کی بات چھڑو جس
 سے منزل بھی کٹ جائے اور کچھ نابزدہ بھی ہو۔ اس پر ہرچرن نے کہا۔
 اے میرے دوست ہریش! شیر بڑا بہادر اور پھر پیلا جانور ہے

تمہارے رنگیلے پیروں کو کون دیکھتا۔ تم ہوا کے بادشاہ ہو۔ جہاں انسان اور کسی جانور کا گزیر نہیں وہاں تم اس طرح پر مارتے پھرتے ہو۔ گویا سارا مباد ان کائنات تمہارے اختیار میں ہے۔ تم عالم نباتات کے حاکم ہو۔ جس درخت پر چاہتے ہو۔ اس مزے سے بیٹھتے ہو۔ گویا تمہاری ملکیت ہے۔ تمہارے چھیلنے اور بے فکر اڑنے پھرنے سے معلوم ہوتا ہے۔ کہ دنیا اور اس کے فکر و افکار کی نہیں ہوا بھی نہیں لگتی۔ اچھا اے پرندو۔ خوب چین کرو۔ اور مزے سے زندگی کے دن گزارو۔

۱۱) ہندوستان کے آئین میں مرد اور عورت کو برابر حقوق دیے گئے ہیں
۱۲) سنا بیٹے بار تمہاری نوکری بڑے مزے کی ہے۔ کام کچھ نہیں پر تنخواہ معقول ہے
۱۳) بھاگڑہ یا ندھ اور نانگل یکم نیار ہونے سے مغربی پنجاب میں آبپاشی کے لئے پانی اور کارخانوں کے لئے سستی بجلی پیدا ہوگی۔

۱۴) فیصد کے باہر چنگی گھر ہے اس سے ٹاؤن اور باکیٹی کو بین سو روپے ماموار کی آمدنی ہے۔ ۱۵) یہ گاڑی سیدھی بمبئی جاتی ہے راستہ میں بسیں بدلنی نہیں پڑتی

مشق نمبر ۴

تاریخ اس زمانے سے شروع ہوتی ہے جس کے حادثات اور واقعات کے متعلق تحریری اور تاریخی شہادتیں دستیاب ہوتی ہیں اسے پہلے عینی مدت اور عرصہ گذرا ہے۔ اس کو زمانہ قبل از تاریخ شمار کیا جاتا ہے۔ کرہ عرض کے علم رکھنے والے علماء یا زمین کے تغیر و بنیادلات پہچانتے والے فقہاء نیز پرانے زمانے کی نشان دہی کرتے

انگلینڈ اور چین مستقل ممبر ہیں۔ باقی چھ ممبر دو سال کے لئے منتخب کئے جاتے ہیں۔ سلامتی کونسل میں کوئی تجویز پاس ہونے کے لئے سات ووٹ چاہیں۔ جن میں مستقل ممبروں کا ہونا ضروری ہے۔ تعجب کی بات ہے کہ پانچ مستقل ممبروں میں سے اگر کوئی ممبر متفق رائے نہ ہو۔ تو وہ کسی بھی تجویز کو رد کر سکتا ہے۔ اسے اختیار امتناع کہتے ہیں۔ یو۔ این۔ او کے سامنے اس وقت بہت سے معاملے فیصلہ طلب ہیں۔ اور اگرچہ اس کو اب تک کوئی نمایاں کامیابی حاصل نہیں ہوئی۔ لیکن وقت آئے گا۔ خواہ وہ دور ہی کیوں نہ ہو۔ جب کہ یہ طاقت زور پکڑے گی۔ اور کسی ملک کو یہ جرات نہ ہو گی۔ کہ اس فیصلے کے خلاف کوئی قدم اٹھائے۔

(ب) ۱۱۔ جلد بھر پانی میں ڈوب مرو۔ ۱۲۔ کاٹھ کے اڑے۔

۱۳۔ کہیں توڑھے طوطے بھی پڑتے ہیں۔

۱۴۔ میں ہر ایک کی ہاں میں ہاں نہیں ملا سکتا۔

۱۵۔ گرہ کے منہ میٹھا نہیں ہوتا۔ ۱۶۔ لالچی کا پیٹ کبھی نہیں بھرتا۔

۱۷۔ سانپ مرے اور لاٹھی بھی نہ ٹوڑے۔

مشق نمبر ۴۲

(الف) اے خواہجہ رت پرندو۔ انتم نہ ہونے تو چاکر کیسی سٹھان ہوتی۔

جنگل کیسے ہے رونق ہوتے۔ درخت کیسے سونے معلوم ہوتے۔ تمہاری

دلکش آواز میں کون سنتا۔ تمہاری میٹھی راگیاں کس کے کان میں پہنچتیں

انتم نہ ہوتے تو تمہاری پیاری پیاری صورتیں کس کی نظر سے گذر رہیں

نہیں رہتے۔ تیرہ آدمی کھانے پر نہیں بیٹھتے۔ اسبطرح سے کچھ لوگ
ایک تیلی سے تین سگریٹ جلانا محسوس سمجھتے ہیں۔ ہمارے ملک میں اگر کوئی
شخص کسی کام کے لئے تیار ہو جائے۔ اور کوئی پچھینکے یا بلی رہا سہہ کاٹے
تو وہ سمجھتا ہے۔ کہ کام نہیں بنے گا۔ اگر ہاتھ کی پتھیلی میں کھجلی ہو۔ تو سمجھتا
جاتا ہے۔ کہ پیسہ بلیگا۔ اور اگر پاؤں کی تلی میں کھجلی ہو۔ تو کہتے ہیں کہ سفر
پیش آئے گا۔ اسبطرح آدمی کی دایں آنکھ بھڑکنے کو نیک شکون
سمجھا جاتا ہے۔ اگر کنا روئے۔ تو یہ خیال کیا جاتا ہے۔ کہ کسی کی موت ہوگی
(ب) وہ ہوا بد لئے گلہ رنگ چلا گیا ہے۔

(۲) کشمیر کا سال ۱۶ جنوری کو یو۔ این۔ او میں زیر بحث لایا جا بیگا۔
یہی بہر بانی ملک گھر کے آگے لائن بنائیں۔

۱۴ اکتوبر کو سینما میں دوپہر کو بھی شو ہوتا ہے۔

(۵) اس سے قتل کرنے کے جرم میں چودہ سال کی تیار ہا مشقت ملی ہے

مشق نمبر ۱۴

(الف) یو۔ این۔ او کی بنیاد انٹلانٹک چارٹر ہے۔ یہ ساٹھ ملکوں
کی جماعت ہے۔ جس کا مقصد دنیا میں امن قائم کرنا اور جنگ کو
دنیا سے ختم کرنا ہے۔ اس کا افتتاح ۲۴ اکتوبر ۱۹۴۵ء کو سان فرانسسکو
میں ہوا تھا۔ اس کا مرکزی دفتر امریکہ میں ایک سکیڈس کے مقام پر
ہے۔ اس کا سب سے اہم کام سلامتی کو نسل کرتی ہے۔ جس کے گیارہ
ممبر ہوتے ہیں۔ جن میں پانچ بڑے ملک امریکہ۔ روس۔ فرانس

علاوہ ازیں صحت قیام و ثبات ذات کا سبب ہے۔ اور کون کہہ سکتا ہے کہ عورت کی ذات دنیا میں ایسی ناکارہ ہے کہ اس کے قیام و ثبات کی نگہداشت نہ کی جائے۔ اس واسطے عورتوں کو اصول حفظان صحت کی تعلیم دینی لازمی ہے۔ یہ ناممکن ہے کہ اگر کسی شخص میں خود اپنی صحت کی نگہداشت کی لیاقت نہ ہو۔ تو ڈاکٹر اس کی ذمہ داری کر سکیں۔ جب تک خود انسان کو حفظ صحت کے اصول معلوم نہ ہوں۔ وہ صحت جیسی نازک چیز کو اچھی طرح قایم نہیں کر سکتا۔

رب، آج کل چیزوں کے بھاؤ تیز ہیں۔ نہ کری والوں کا گزارہ مشکل سے ہی چلتا ہے۔

۱۲، بیوقوف دوسروں کے کام میں نقص نہ لگائے عاقل کچھ کر کے دکھاتا ہے
 ۱۳، کوئی بھی بیماری ہو۔ ڈاکٹر آنے ہی پسائین کا انجکشن لگاتے ہیں۔
 ۱۴، نوکر بانار سے مٹھائی خریدنے گیا۔ تو پیچے میں آٹھ آنے کھا گیا۔
 ۱۵، زمیندار اپنی نصف آمدنی مقدمہ باز کی پر خرچ کرتے ہیں۔

مشق نمبر ۴

الف، دنیا میں سینکڑوں اولیاءِ اولیاء پائے جاتے ہیں۔ اور تعجب یہ ہے کہ نہ صرف ان بڑھ لوگ اور کم تہذیب یافتہ ملک ہی اولیاء پرست ہیں بلکہ پڑھے لکھے لوگ اور تہذیب یافتہ ملک بھی اولیاء پرستی کے قائل ہیں تقریباً سب اولیاءِ قسمت سے تعلق رکھتے ہیں۔ مثلاً مغرب میں نیرہ کا ہند سے بہت مخیر خیال کیا جاتا ہے۔ اور لوگ نیرہ نمبر کر رہے ہیں

کا نام نہیں ہے۔ بلکہ ہر پیشے اور ہر کام کی تعلیم جو کسی خاص شخص یا فرقے کے لئے ضروری ہے۔ اُسے حاصل کرنا چاہئے۔ ورنہ وہ اس فن میں جاہل رہے گا۔ کسان اور زمیندار کو فلاح و زراعت۔ باغبان کو باغبانی معمار کو عمارت کا علم جانتا ضروری ہے۔ اسپطرح انتظام خانہ داری کا علم عورت کے لئے فرض ہے۔ اور تعلیم لڑکان کے عاہیوں کو سب سے پہلے یہ تعلیم دینی چاہئے۔ خصوصاً بچپن کے زمانے میں اس میں مہارت پیدا کرنا لازمی ہے۔ اگر ابتدائی عمر میں اس طرف توجہ نہ کی گئی۔ تو آئندہ بھی اس کام میں دل نہ لگے گا۔

(۱) اس نے اپنے برے کاموں سے اپنے خاندان کی ناک کھڑی ہے
(۲) آج کل لوگوں نے پیسہ ہی کو مالِ باب سمجھ رکھا ہے۔
(۳) ہم دو قسم کے ہوتے ہیں۔ ایک آگ لگاتے والے۔ دوسرے دھماکے سے پھٹنے والے۔

(۴) جو لوگ کالج کی زندگی میں محنت نہیں کرتے۔ انہیں عمر بھر کھیتانا پڑتا ہے۔ (۵) ڈاکٹر صاحب نے نبض دیکھتے ہی کہا۔ کہ مریم کی حالت نازک ہے۔

مشق نمبر ۳۹

(الف) انسان کی صحت اس کا حسن ہے۔ اور عورت کا حسن اس کی قیمت نہ زیادہ کر دیتا ہے۔ عورتوں کو صحت و توانائی کی ایسی ہی ضرورت ہے جیسی مردوں کو۔ عورتوں کے ذمہ خانہ داری کے کام ہیں۔ لیکن وہ کام آسان نہیں۔ اور ان کی نگرانی اور انجام دہی بخیر کامل صحت کے ناممکن ہے

مشق نمبر ۳

الف) سو ممبر منہ رٹوں کی ایک قدیم رسم کا نام ہے۔ جب راجاؤں یا عالی خاندانوں کے لوگوں میں کسی رٹا کی کڑے پٹے بردار ہوتا تھا۔ تو تمام راجاؤں اور امیروں کو پہلے سے اطلاع دی جاتی تھی۔ تاریخ معین پر سب جمع ہو جلتے تھے۔ رٹا کی پھرے جلسے میں آکر شہزادوں اور امیرزادوں کے کرنٹے دیکھتی تھی۔ اور ان میں سے جس کو اپنا خاوند بنانا پسند کرتی تھی۔ اس کے گٹے میں اپنے ہاتھ سے پھولوں کا مار ڈال دیتی تھی۔

ب) لا، لوگوں نے اسے خوب سبز باغ دکھلائے اور کہا کہ کرشن کو دلایت بھیج دو۔ یہ سن کر بچے نے بے اختیار رونا شروع کیا۔ اور اچکی بندھ گئی۔ اس تعلیم کا چرچا ہر سو ہو رہا ہے۔

د) سرمند اتے ہی آوے پر گئے۔
 ۱۰) وہ دن گئے۔ جب خلیل خان ناخنہ اڑایا کرتے تھے۔

۱۱) یہ بوٹ نم نے بنایا کیا۔ یا سائے دیکر بنوایا۔

۱۲) میری گھر کی بندھ ہو گئی ہے۔ میں اسے چابی دینا بھول گیا تھا

مشق نمبر ۳

الف) تعلیم نسوان کا جہاں ذکر کیا جاتا ہے۔ وہاں حروف کی شکلوں اور الفاظ کے معنی جاننے سے مراد لی جاتی ہے۔ لیکن تعلیم صرف اسی

مشق نمبر ۳۶

- (الف) مولانا ابوالکلام آزاد کا اصل نام سید احمد ہے۔ ان کے باپ کا نام سید شاہ خیر الدین تھا۔ مولانا آزاد مکہ میں پیدا ہوئے۔ پھر اپنے ماں باپ کے ساتھ کائنات چلے آئے۔ اور وہیں پڑھنے لگے۔ ان کے باپ نے خود ہی عربی۔ اردو اور فارسی پڑھا لی۔ انہوں نے خود ایک دن بھی کسی مدرسے یا اسکول میں نہیں پڑھا۔ مولانا آزاد جب بڑے ہوئے۔ تو ان کو یہ بات بڑی طرح ٹھنکی۔ کہ ان کا وطن غلام ہے۔ اور انگریز سات سمندر پار سے آکر حکومت کرتے ہیں۔ مولانا آزاد نے انگریزوں کی غلامی سے ملک کو آزاد کرانے کا فیصلہ کر لیا۔ اب ان کے سامنے سوال پیدا ہوا کہ آخر ملک کے لوگوں کو آزادی کی لڑائی پر کس طرح تیار کیا جائے۔
- (ب) براہ مہربانی نکتہ سید کردو۔ اور بجلی جاادو
- ۱۔ یہ سب چیزیں بے بنیاد ہیں۔ ان میں ذرا بھڑک بھی سچائی نہیں ہے۔ لڑکا امتحان میں فیل ہو گیا۔ اور اس نے گٹھڑی کے سر دیکر خود کٹی کر لی۔ یہ اس نے جعلی دستخط کر کے بینک سے پچاس روپیہ نکلا یا اب اس پر مقدمہ چل رہا ہے۔
- (۵) میں لکھے سے اگلے بدھوآر کو سر نیگر جاؤں گا۔
- (۶) پہلے پلیٹ فارم کا ٹکٹ ایک آنے میں آتا تھا۔ اب دو آنے میں آتا ہے۔

اترخ کا ۳ حصہ موٹی ہے۔ اس میں ایران کے مشہور شاعر عمر خیام کی
 رباعیات کے ۶۴ تصدیق دار صفحے ہیں۔ سب سے چھوٹی جنگ ۱۸۹۱ء
 میں برطانیہ اور زنجبار کے درمیان ہوئی۔ جو صرف چالیس منٹ تک
 رہی۔ سب سے چھوٹا اجنٹ میکسکو سے نکلتا ہے۔ جو صرف چار اترخ
 مربع کاغذ پر چھپتا ہے۔ ہالینڈ کی ایک عورت کا قد بیس اترخ ہے
 اور عمر ۳۶ سال۔ ساؤتھ کنگڈن کے عجائب خانہ میں ایک کتبہ ہے۔
 جس کا وزن ۲۲ چھٹانگ ہے۔ دنیا کا سب سے چھوٹا جزیرہ ایک
 چٹان پر واقع ہے۔ جہاں جہازوں کے لئے روشنی کا مینار بنایا
 ہوا ہے۔ دنیا کی سب سے چھوٹی اور نفیس تصویر گندم کے ایک دانے
 پر ہے۔ جس پر ایک ٹھکی کی تصویر ہے۔ اور چکی والا اپنے کمر پر
 اناج کی بوری اٹھائے سطرھی پر چڑھ رہا ہے۔ اس کے قریب
 ہی چھکڑا کھڑا ہے۔ تصویر کی ہر چیز صاف نظر آتی ہے۔ سب سے
 چھوٹی حکومت جزیرہ سود کی ہے۔ جس کا رقبہ ۷۸۶، ۱ بیکڑا اور
 آبادی چار سو آدمیوں کی ہے۔
 (۱) آپ کو مجھ سے تو تو پیش میں نہیں کرنی چاہئے۔
 (۲) کیا آپ کے مکان میں بجلی لگی ہوئی ہے۔ جی نہیں۔ بلکہ بجلی
 دونوں نہیں۔

(۳) رط کے کی بیوقوفی کی تہیں سنکر سب تماشائی قہقہے لگا کر منہں پڑے
 یہ، مردم شماری پر دس سال کے بعد ہوتی ہے
 دھا جس کا کوئی علاج نہیں۔ اسے برداشت کرنا ہی پڑتا ہے

تھوڑی دیر بعد پہنچا۔ اس لئے یونا پاٹ سا شہنشاہ شکست کھا گیا۔
 اور نگ زیب کے مقابلے میں دارا شکوہ وقت سے تھوڑی دیر پہلے
 ہاتھی پر سے اتر پڑا۔ گویا تخت سلطنت سے اتر پڑا۔ صبح
 ہے۔ وقت کے چوکے کا کوئی ٹھکانہ نہیں۔ وقت کو پابندی کے
 ساتھ تقسیم کرنے سے بہت فائدہ ہے۔ اول اگر ہم آج کا کام کل
 پر نہ چھوڑو گے مقولے پر عمل کر کے ہر کام کو اس کے وقت پر
 کریں گے۔ تو کاموں کا انجام نہ ہوگا۔ دوسرے ہر کام کو اتنا ہی وقت
 دیں گے۔ جتنا اس کے لئے مناسب ہوگا۔ اور تھوڑے وقت میں
 بہت سا کام کر سکیں گے۔ تیسرے۔ جب ہم کو یہ خیال ہوگا۔ کہ اور بھی
 کام ہیں۔ تو ہر کام کو عہدہ عہدہ کریں گے۔ چوتھے۔ ہر کام کی
 پابندی سے انسان کے مزاج میں استقلال پیدا ہو جاتا ہے۔
 پانچویں۔ مختلف کام کرنے کی وجہ سے طبیعت لگی رہتی ہے۔
 (ب) ہا، ہاتھی کے دانت کھانے کے اور دکھانے کے اور
 (۲) گھر کا بھیدی لٹکا ڈھائے۔
 (۳) گنگا جلے تو گنگا رام۔ جہاں جائے تو جہاں اس۔
 (۴) لائنوں کے بھرتے باتوں سے نہیں ملتے دی، صبر کا بھل مٹیٹھا ہوتا ہے

مشق نمبر ۳۵

(الف) آج آپ کو چند دلچسپ باتیں سناؤں گا۔ دنیا کی سب
 سے چھوٹی کتاب ایک دھیلے کے نیچے چھپ سکتی ہے۔ یہ کتاب

کیونکہ باندھ رکھی ہے۔ پتلی نے جواب دیا۔ کہ اگر میری کسی اور کام
 میں لگا رہوں۔ تو مجھے گھنٹی کی آواز سے پتہ چلتا رہتا ہے۔ کہ
 میں اپنا کام کر رہا ہوں۔ یا کہ نہیں۔ اگر آواز نہ آئے۔ تو میں آکر اسے
 پھر ہانک دیتا ہوں۔ فلاسفر منس کر کہنے لگا۔ اگر میں کھڑا ہو جائے
 اور اپنے سر کو برابر بلاتا رہے۔ تو مجھے کیونکر معلوم ہوگا۔ کہ وہ
 کھڑ گیا ہے۔ پتلی نے کہا۔ اجی نہا راج! میرا بیل آپ کے برابر
 فلسفہ نہیں جانتا۔ جو مجھے اس طرح سے الونائے
 (ج) انا فوج سے بھاگ آیا ہے۔ ایسے جھگڑوں کو کڑی سزا
 ملتی ہے کہ جب کالج میں گیا رہوں جماعت کے لڑکے داخل ہونے
 ہیں۔ تو بڑے لڑکے انکا اُلو بٹاتے ہیں۔
 (د) یہ لفظ غلط ہے۔ اس سے کافٹ دور
 رہ، جھگڑے کی وجہ سے کرتب لگا دیا گیا ہے۔ پولیس بازاروں میں
 گشت گزاری ہے۔ اب حالات قابو میں ہیں۔
 (ه) شہروں میں ملاوٹ والا بھی اور دودھ ملتا ہے۔

مشق نمبر ۳۲

الف) پرندوں کے پاس نہ کوئی گھڑی ہے۔ نہ گھنٹہ۔ مگر کیسے
 وقت پر اُٹھتے ہیں۔ اور بولتے ہیں۔ اگر ہم انسان ہو کر ہر کام کو
 اس کے وقت پر نہ کریں۔ تو اس سے زیادہ اور کوئی آفتوں کی بات
 نہیں۔ وارنڈا کے میدان میں پولین کا ایک مارشل۔ وقت کے

سمجھنے میں نہیں آیا۔ زمین گورمنٹ دے رہی ہے۔ ظاہر ہے کہ زمین
گورمنٹ کی اپنی ہی ہوگی۔ میں نے کہا۔ شاہ صاحب۔ ایک کتاب ہے۔
بہت پرانی اس کو لوگ قرآن کہتے ہیں۔ اس کتاب میں لکھا ہے۔ کہ
زمین خدا کی ہے۔ اب آپ فرمائیں۔ تو میں اس قدر تعالے کے نام چھیڑ چھیڑا
کہ اب اس ایک اچھے مترجم کا یہ بھی فرض ہے۔ کہ جب وہ کسی عبارت
کا ترجمہ کرے۔ الفاظ کے ساتھ جذبات کی ترجمانی کا بھی خیال رکھے۔
۱۲، آج تک جتنی کتابیں میری نظر سے گزری ہیں۔ سب میں انسان
کے دکھ درد اور بھینٹوں کا رونا۔ دیکھا ہے۔ کاش کوئی شخص انسانی
خوشی کا ذکر کرتا اور بتلاتا۔ کہ خوش ہوگ کس قسم کی زندگی بسر کرتے
۱۳، آپ اپنے والد صاحب کو خبر کر دیں۔ کہ یونی صاحب آپ
سے ملنے آئے ہیں۔ اگر مصروف ہیں۔ تو بندہ پھر کبھی حاضر خدمت
ہو جائے گا۔

مشق نمبر ۳۳

الف، ایک بار ایک فلسفہ دان کسی ٹیلی کی دوکان کے پاس سے گذر
رہا تھا۔ اس نے گھنٹی کی آواز سنی۔ اور دوکان میں نظر ڈالی۔ اس نے
دیکھا۔ کہ ایک بیل کو بھونچلا رہا تھا۔ اور اس کے گلے میں گھنٹی بندھی ہے
وہ بہت دیر تک وہاں کھڑا رہا۔ اور سوچتا رہا۔ کہ گھنٹی کا آخر فائدہ
کیا ہے۔ آخر حجب بھی کچھ سمجھ میں نہ آیا۔ تو کہہ لو کہ مالک سے
سوال کیا کہ جہاں تلی! تم نے بیل کے گلے میں بھلا کیونکر گھنٹی

کہ تم نے میری شہرمتی کی ہے۔ وکیل عجیب مشکل میں پھنسا کرے تو کیا کرے۔ آخر اس کو ایک تجویز سوچھی۔ اس نے اپنے بیس ایسا بنایا جیسے کوئی بہرہ ہوتا ہے۔ طاقتوں نے اپنے الفاظ کو پھر دہرایا۔ وکیل نے یہ سلاسا بن کر کہا۔ بیگم صاحبہ۔ میں تو بالکل بہرہ ہوں۔ جو کچھ ارشاد ہو۔ لکھا رہے۔ تعین ہوگی۔ عورت نے کچھ دیا۔ روپے دیدو ورنہ میں گارڈ سے کدو لگی۔ کہ تم نے میری بے حرمتی کی ہے وکیل نے رقعہ چٹ میں ڈالا اور کہنے لگا۔ جو تمہارے دل میں اب آئے کرد۔ اگلے سیشن پر میڈی پکڑی گئی۔ اور اسے سزا ہوئی۔

مشق نمبر ۳۲

الف شاید جنگ کے دنوں کا واقف ہے۔ پنجاب گورنمنٹ ہسپتال جات تقسیم کر رہی تھی۔ میں ان دنوں انارکلی میں رہتا تھا۔ ایک دن ایک پیر صاحب تشریف لائے۔ عموماً آیا کرتے تھے۔ کہنے لگے کہ ڈاکٹر الف! مجھے ایک درخواست کھ دیجئے۔ کہ مجھے ایک کچھ مرلے دیئے جائیں۔ میں نہ کہا۔ یہ بھی آپ نے دریافت کر لیا ہے۔ کہ زمین کس کی ہے۔ پیر صاحب میرے سوال سے کچھ پریشان ہو گئے۔ اور کہنے لگے۔ یہ تو مجھے معلوم نہیں۔ میں نے کہا۔ پہلے آپ یہ دریافت کریں۔ کہ زمین کس کی ہے پھر میں درخواست لکھ دیتا ہوں۔ چنانچہ پیر صاحب چلے گئے۔ دوسرے دن پھر آئے۔ مدد کرنے گئے۔ ڈاکٹر صاحب آپ کا سوال

۱۱، آج کی دنیا دکھاوے کے پیچھے لگ گئی ہے۔ اہمیت کو کوئی
 نہیں پہنچتا۔ ۱۲، عقاب بہت تیز اور بلند چڑھتا ہے۔
 ۱۳، بہت سے لوگ اختلافات کے محکمہ ہیں۔
 ۱۵، دیانت۔ مشقت اور ایمان داری کا مبینی کا راز ہیں۔

مشق نمبر ۳

یہ ایک سچا واقعہ ہے۔ اور ایک انگریزی اخبار میں شائع ہوا تھا۔
 کہ ایک سیرسٹر ایک مقدمہ کی پیروی کے لئے دہلی آیا۔ اور اپنی بحث
 و دلیل کی طاقت سے ملزم کو بڑی کرولنے میں کامیاب ہوا۔ ملزم کے
 رشتہ دار وکیل کو اسٹیشن پر الوداع کہتے گئے۔ اور انہوں نے اس
 کے محتمانہ کے علاوہ دو ہزار روپے کی نقدی بطور انعام اسے پیش کی۔
 وکیل نے شکریہ کے ساتھ اسے قبول کیا۔ اب وہ دل درجہ کے ایک گھر
 میں آ بیٹھا۔ جس میں ایک انگریز عورت، آپ کی تنہا ہمراہی مسافر
 تھی۔ جب گاڑی چل پڑی۔ تو وکیل نے نقدی کو گھولا۔ اور بینک میں
 پیسہ کی چھوٹی چھوٹی ڈھیریاں یہ جاننے کے لئے کہ آیا وہ پیسہ
 ٹھیک دو ہزار ہی ہے۔ لگانے لگا۔ جب انگریز عورت کی نظر اس
 تھوڑے پیسہ پر پڑی۔ اس کی بہت پھر گئی۔ اس نے اپنے دل میں
 سوچا کہ یہ روپیہ کسی نہ کسی طرح ادا کیا جائے۔ اس نے وکیل
 کی طرف مخاطب ہو کر کہا کہ مجھے صاحب یہ روپیہ مجھے دے دو
 میں فطرہ کی زنجیر بیچ کر گاڑی کو ٹھیک کروں گی۔ اور یہ کہو گی

- ۱۲) وہ بڑا چلتا پرزہ ہے۔ اس کے ساتھ ملنا خطرہ سے خالی نہیں
 ۱۳) یہ تو دنیا کا دستور ہے۔ جب کام نکل گیا۔ تب تم کون ہم کون
 ۱۴) دنیا میں سکھ اور دکھ دونوں پائے جاتے ہیں۔
 ۱۵) چھپک سے پھنے کے لئے ہر ایک بچے کا ٹیکہ لگوانا چاہئے۔

مشق نمبر ۳

الف) ابران کے لوگ اپنی تاریخ کا شروع سے مہمان نوازی کے
 لئے مشہور ہیں۔ ان کی سی آؤ بھگت کسی اور ملک کے متعلق سننے میں
 نہیں آتی۔ اب بھی یہ لوگ گھر میں مہمان کا آنا خدا کی برکت خیال کرتے
 ہیں۔ یہی وجہ ہے کہ سافر اس ملک میں خوب سمجھتی ہے۔ ان کے
 گھروں کی تعمیر کتنی ہے۔ کہ بننے سے پہلے مجھ میں مہمان داری کی غرض
 سے نظر رکھی ہے۔ ذرا آسودہ حال ہوگا۔ تو باہر دیوان خانہ معہ بارغ
 کے ہوگا۔ جس کے حوض میں فوارہ بھی چھٹتا ہوگا۔ اس سے ذرا غریب
 ہوگا۔ تو دیوڑھی کے ساتھ ہی ایک دو پتھرے اور اس کے آگے
 چھ صحن ہوگا۔ کہ مہمان کا اچھی شرح گزارہ ہو۔ دو تین کپیاں
 پھریوں کا۔ جن میں دوست آشنادان کی ملاقات کا لطف میں
 ہو۔ اسے مہمان خانہ کہتے ہیں۔ کچھ نہیں تو بھی گھر اس طرح ہوگا۔
 کہ جب کوئی آیا عورتیں کو ایک طرف کر دیا۔ جہاں وہ اپنے
 سینے پر رونے کا کام کرتی ہیں۔ اور مہمان کو دوسری طرف رکھا جائے
 ادھر کی دنیا اور گھر ہو جائے۔ پھر بھی میں یہ کہ نہیں سکتا۔

- (۱۳) یہاں اشتہار لگانا منع ہے۔
 (۱۴) دشکاری ہی بیکاری کا علاج ہے۔
 (۱۵) صفائی کے وکیل نے ڈیڑھ گنٹھ مباحثہ جاری رکھا۔

مشق نمبر ۲۹

۱۔ کاغذ پھٹے پرانے کپڑوں اور گلے ٹڑے چھتروں سے بنتا ہے۔
 کارخانہ والے گھر دی اور بے کار کپڑے لے آتے ہیں۔ ذرا سے
 پیسوں میں دھجیوں کے ڈھیر کے ڈھیر خریدتے ہیں۔ ان میں سے کام
 کے چھترے چھانٹ کر ایک کل میں رکھتے ہیں۔ وہ انہیں دھنک کر
 ان کی گرد نکال دیتی ہے۔ اسکے بعد انہیں نکال کر پانی میں ڈالتے ہیں
 اور ابالنا شروع کر دیتے ہیں۔ آبلنے سے چھتروں کا میل کچیل اور چکنائی
 دور ہو جاتی ہے۔ اچلے چھتروں کو ایک دوسرے کل میں ڈال دیا
 جاتا ہے۔ اس کل میں ایک بیلنا گھومتا ہے۔ اس پر ننھے ننھے دندلے
 ہوتے ہیں۔ ان دنداؤں میں الجھ کر چھترے تازتار ہو جاتے ہیں۔ ان
 تاروں کے ڈھیر کو دوسری دفعہ پانی میں اُبالتے ہیں۔ ذرا سی دیر میں
 ٹوٹ جاتے ہیں۔ پانی میں گل مل کر ان کی لمبی سی بن جاتی ہے۔ اس
 لمبی کو ایک اور گل میں گزارتے ہیں۔ اس گل میں پانی کی تیسچ پھینچنا
 کر نکل آتی ہے۔ پھوک پھیل جاتا ہے۔ سو کھتا ہے اور دب کر باریک
 کاغذ بن جاتا ہے۔

دب، "انہم نے میرا ناک میں دم کر رکھا ہے۔"

۳، بچوں کو چھک کا ٹیکہ کرا لو رہا، میزکری سے سلیسٹی جھاڑو
 ۵، آج کل تو کتا ہیں بہت چھپتی ہیں۔ پر پڑھنے کے قابل تھوڑی
 ای ہوتی ہیں۔

مشق نمبر ۲۸

الف) تاج ایک بہت قدیم چیز ہے۔ اور اس کا پہننا امتیاز کی نشانی
 خیال کیا جاتا ہے۔ قدیم زمانے میں جبکہ انسان وحشیانہ زندگی بسر
 کرتا تھا۔ اور لباس کا استعمال بھی بہت زیادہ نہ جانتا تھا۔ اس وقت بھی
 قدیم کا سردار کسی درخت کی لچکدار شاخ پر پتوں اور پھولوں سمیت اپنے
 سر پر رکھا کرتا تھا۔ یہ نایبوں میں یہ دستگیر تھا۔ کہ جو شخص کوئی بڑا آدمی کہ
 سر کر کے آتا۔ تو کچھور کی شاخ اپنے سر پر لگا دیتا۔ بعض مورخوں کا خیال
 ہے۔ کہ سب سے پہلے جس نے تاج پہنا۔ وہ بابل کا بادشاہ سنوود تھا۔
 ایرانیوں کی ایک تاریخ میں لکھا ہے۔ کہ ہوشنگ بادشاہ نے سب سے پہلے
 بڑا اوٹاج سر پر رکھا۔ اور اس کے بعد جس قدر بادشاہ ہوئے۔ انہوں نے
 یہ طریقہ رکھا۔ کہ اپنے تاج میں کوڑیاں لگاتے تھے۔ اور ہر سال کوڑیاں
 بڑھاتے رہتے تھے جس سے معلوم ہوتا تھا۔ کہ تخت نشینی کو اتنے سال
 ہوئے۔

ب، ۱، آوازیں دیتے دیتے گلا بیٹھ گیا۔ پر اندر سے کوئی آواز ہی نہیں
 دیتا۔

۲، ہمارے گاؤں میں مولشیوں کے ہسپتال کی بڑی ضرورت ہے۔

وہاں کے رسم و رواج کو جاننا ضروری ہے۔ اس شد میں ایک اور بات جو یاد رکھنے کے قابل ہے۔ یہ ہے کہ کلام کو ترتیب دینے میں وقت کا خیال رکھنا بہت اہم ہے۔ اس قسم کی ترتیب سے پڑھنے والے کو کم از کم یہ اندازہ نہ ہوتا ہے۔ کہ شاعر کے پہلے خیالات کیا تھے اور کب ان میں تبدیلیاں آئیں۔

مشق نمبر ۲

دالف، حضرت سلیمان ایک مشہور پیغمبر گذرے ہیں۔ ہوا اور جن ان کے حکم کے تابع تھے۔ وہ ان سے جو کام بھی چاہتے۔ کروا دیتے۔ آپ کی تمام عظمت و شوکت کا راز آپ کی انگوٹھی میں مہمتر تھا۔ صغره نامی ایک دیو پر آپ کو پورا اعتماد تھا۔ اس کا اکثر آپ کے پاس آنا جانا رہتا تھا۔ ایک بار جب آپ انگشتری اتار سے غسل فرما رہے تھے۔ صغره کی بہت بدمعاشی اور وہ انگشتری لئے بھاگا۔ کچھ وقت کے لئے وہ تخت سلیمانی پر قابض رہا۔ اتفاق ایسا ہوا۔ کہ وہ انگشتری صغره کی انگلی سے دریا میں گر پڑی عنایت الہی سے ایک ماہی گیر حضرت سلیمان کے پاس ایک مچھلی بیچ گیا۔ جب مچھلی کا پیٹ چاک کیا گیا۔ تو اسے آپ کی انگوٹھی نکل آئی۔ اس سے پہنچتے ہی تمام پریشانی ختم ہو گئی۔ اور خوش بختی لوٹ آئی۔ جب اس نیک کا دیوالہ نکل گیا ہے۔ اور روپیہ جمع کر لیا۔ کو سو کے ساتھ روپے مل رہے ہیں۔

۱۱ جو لوگ اناج کو ضائع کرتے ہیں۔ ملک کے دشمن ہیں۔

اور پھر حیران ہوں۔ کہ ہماری صحت اچھی نہیں یا لاہور کی آب و ہوا
موافق نہیں آتی۔

(ب) ا۔ لسبوں اور سینما گھروں میں سگریٹ پینا منع ہے۔

ب، میرا دوست تو اپنی بیوی کا غلام ہے۔

ب، وہ انگلستان جانا ہوا بھتی جا رہا ہے۔

ب، جب وہ چناؤ میں کامیاب ہوا تو لوگوں نے اس کو ہار پہنائے اور
اس کا جلوس نکالا۔ د، ہائیکورٹ نے قاتل کی اپیل نا منظور کر دی اور سزا
موت کو بحال رکھا۔

مشق نمبر ۲۶

الف) انگریزی کی ایک مثل ہے۔ کہ مشرق مشرق ہے اور مغرب مغرب۔
یہ دونوں نہ ملے ہیں نہ ملیں گے۔ جس طرح یہ صحیح ہے۔ اسی طرح یہ مثل
بھی صحیح ہونی چاہیے۔ کہ ماضی ماضی ہے اور حال حال۔ یہ دونوں نہ ملے ہیں
اور نہ ملیں گے۔ لیکن خدا بخیر است نہ اگر ان کی طرح ہو گئی۔ تو سمجھ لیجئے
وہی مصیبتیں پیش آئیں گی۔ جو مجھ عزیز کو پیش آئیں۔ وہ کیا مصیبتیں
تھیں۔ ان کو بھی سن لیجئے۔ واقعات از سر تا پا غلط تھی۔ مگر پڑھنے
کی حد تک ان کو سمجھ جائے۔ در نہ پڑھنے میں خاک حزانہ آئے گا۔
اگر آپ اس پر تیار ہیں۔ تو بسم اللہ آگے چلیے۔

آؤ حضرت نہیں بھی دکھلا لائیں سیر ماضی کی اس زمانے میں
اب، کسی شاعر کے کلام کو سمجھنے کے لئے اس کے ماحول زمانہ اور

دوست نہیں۔ اے خدا کے بندو۔ میری سزا میں غریب الوطن ہوں۔
 (ب) ال سائیس نے رفتہ رفتہ قدرت پر قابو پا لیا ہے۔
 ۱۲ میں کبھی کبھی تعجب کرتا ہوں۔ کہ آیا آج کل کا انسان اشرف المخلوقات
 کہلانے کا مستحق ہے یا نہیں۔
 ۱۳ مطلق الفانیت اب دُنیا کے قریب قریب ہر ملک میں ختم ہو چکی ہے
 ۱۴ وقت آئیگا۔ جبکہ ہر شخص میں اللاتوائی قوانین کی عزت کرے گا۔
 ۱۵ آج کل کی دُنیا مادہ پرست ہے۔

مشق نمبر ۲۵

(الف) ہمیں انیسویں سے کہتا پڑتا ہے کہ ہمارے کھانے کے اوقات
 بھی مقرر نہیں۔ تمام مغربی دُنیا میں کھانا ایک وقت پر ہی کھاتے
 ہیں۔ انگریز امیر موناخواہ غریب اس کے کھانا کھانے کا ایک مقررہ وقت
 ہے۔ اگر کوئی مہمان آجائے۔ تو مہینہ اوقات پر ہی اس کو کھانا ملے گا۔
 اس سے قبل یا بعد کوئی بھی اس کو کھانے کی فرمائش نہ کرے گا۔
 خواہ وہ ناراض ہو۔ یا اپنی ہتیک سمجھے۔ عموماً جذبات ان میں بالکل
 معدوم ہوتے ہیں۔ کچھ عادات ڈھل جانے ہیں۔ ہمارے ہاں رات
 کو۔ یا دن وقت ہو یا رات وقت۔ مہمان نواز ہی ہوتی رہتی ہے۔ کیونکہ
 ہم خود اپنے اصولے ہیں۔ جو شخص طعام نوشی میں وقت مقررہ
 کا پابند نہیں۔ ہم اس سے امید نہیں کر سکتے۔ کہ وہ کسی کام کی
 تکمیل میں پابندی وقت کا خیال رکھے گا۔ ہم ہر وقت چرتے ہیں

زبان مزے کی جگہ کون ہوگی۔ جنہیں دولت اور فراغت دونوں
 میسر ہیں۔ تو وہ یہاں آکر مہینوں جانے کا نام نہیں لیتے۔ اس کو
 مرکز قرار دیکر گرد و نواح کی سیر کرتے ہیں۔ اور پھر یہیں آجاتے
 (ب) یہ چار پائی ٹونی ہوئی ہے۔ اس کی حرمت کرالو۔
 (۲) اسے پٹا فٹن میں ہرانا میرٹھے بائیں ہاتھ کا کام ہے۔
 (۳) کپڑے دھو کر پھونک دو۔ اور سکھا لو۔ بعد میں استری کر لو۔
 (۴) ہمارے گھر کے آگے شرک کچی ہے اور برف بارش کے دنوں
 میں گزرتا مشکل ہو جاتا ہے (۵) وہ پورا چار سو میس ہے۔

مشق نمبر ۲۴

الف) ایک دن میں دلی کے چاندنی چوک میں سے گزر رہا تھا
 کہ میری نظر ایک فقیر پر پڑی۔ جو بڑے موثر طریقے سے اپنی
 حالت زار لوگوں سے بیان کرتا جا رہا تھا۔ دو تین منٹ کے وقفے
 کے بعد یہ درد سے بھری تقریر اپنی الفاظ اور اسی پیرائے میں
 دہرا دی جاتی تھی۔ چنانچہ وہ تقریر یہ تھی۔

اے بھائیو! خدا کے لئے مجھ بد نصیب کا حال سنو۔ میں آفت
 کا مارا سات بچوں کا باپ ہوں۔ اب رویوں کا محتاج ہوں اور اپنی
 مصیبت ایک ایک سے کہتا ہوں۔ میں بھیک نہیں مانگتا۔ میں یہ
 چاہتا ہوں کہ اپنے وطن کو چلا جاؤں۔ مگر کوئی خدا کا پیارا بچہ
 گھر بھی نہیں پہنچاتا۔ بھائیو! میں عزیز الوطن ہوں۔ میرا کوئی

- (ب) اگر نعم وقت پر سٹیشن پہنچ جاتے۔ تو تمہاری اُن سے ضرور ملاقات ہوگی۔ (۱۰) میں اگلے سے اگلے پیر کے دن گھر جاؤں گا۔
- (۱۱) جلد بازی سے کام سرانجام نہیں ہوتے۔ سو سوچ و فکر سے کام لینا واجب ہے۔ (۱۲) کل سے انتظار لگی ہوئی ہے۔ دیکھو جو آجائیں تو۔
- (۱۳) دیکھو لڑکوں کو! مجھے ایک ضروری کام ہے۔ چپ بیٹھے رہنا۔ ورنہ نہ ایسا بڑا گئے کہ ہمیشہ یاد رکھو گے۔
- (۱۴) قلم کہتا ہے کہ میں دنیا کا باریک دہا ہوں۔
- (۱۵) دیکھئے! برف کے گارے گرتے گرتے کیسے خوبصورت دکھائی دیتے ہیں۔ (۱۶) وہ سخاوت میں حاتم اور طاقت میں رستم ہے۔

مشق نمبر ۲۳

(الف) سوئٹزر لینڈ کا ہر حصہ ویسے تو عین قدرت کا ایک اعلیٰ نمونہ ہے مگر لوسرن اور اس کے گرد و نواح کے علاقے کو میاں کی مناظر کا خلاصہ کہہ سکتے ہیں۔ حکومت کا صدر مقام اگر برن ہے۔ تو منظر قدرت کا مرکز لوسرن ہے۔ کوہ الپس کی برف سے ڈھیلی ہوئی چوٹیوں کے دیدار اور اس کے شفاف چشمیوں کی زیارت کے لئے اس سے عمدہ موقع ملنا مشکل ہے۔ کوہستان کے ہر قابل دید حصے میں یہاں پہنچ سکتے ہیں۔ مناظر قدرت کے شہدائی دنیا کے ہر حصے سے یہاں آتے ہیں اور مجیدہ موسم کو لہجہ خوبیرنی یہاں جلوہ گر پاتے ہیں۔ موسم گرما بسر کرنے کے لئے اس سے

دن ڈھلا۔ شام ہوئی۔ گھر آئے۔ تو پھر کھانے کی سوچھی۔ جب پیٹ بھرا۔
تو پھر سستی آئی۔ لیٹے تو آنکھیں چپکیں۔ سویرا ہو گیا۔ کسی شاعر
نے یہ کھا ہے۔ صبح ہوتی ہے شام ہوتی ہے۔ عمر تو نہی تمام ہوتی ہے
(ب) ا۔ برے لوگوں کی صحبت ہمیشہ پرہیز کر دو۔

(۲) ایک اچھے مترجم کیلئے گراہیر کا جانتا ضروری ہے
(۳) اگر ہم دنیا کی مختلف زبانوں کا غور سے مطالعہ کریں۔ تو ہم یہ بہ
ظاہر ہو گا۔ کہ آج کل کی سب زبانیں چند ایک ایندرائی زبانوں سے
ماخوذ ہیں۔

(۴) اب لوگوں پر یہ بات واضح ہو گئی ہے کہ صرف حب الوطنی ہی کافی نہیں
(۵) آج کل کے نوجوانوں میں قوم کی خدمت کا جذبہ کافی حد تک پایا
جاتا ہے۔ (۶) گر گویم مشکل و گرنہ گویم مشکل
(۷) سچی بات کہہ دی ہوئی ہے۔ (۸) آپ کی دال یہاں نہ گلے گی۔

مشق نمبر ۲۲

(الف) گول سڑک ختم کر کے ہمایوں کے قبرستان کی طرف جاؤ۔ تو ایک
دروازہ میں سے گزرو گے۔ یہ دروازہ بی بی سلیمہ کے باغ کا دروازہ ہے
جب دروازہ سے نیچے قدم رکھو گے۔ تو سامنے تم کو مقبرہ ہمایوں نظر آئے گا
اور اپنے دائیں طرف اور ایک بلند دروازہ دیکھو گے۔ یہ عرب سرائے
کا دروازہ ہے۔ عرب سرائے بھی ہمایوں کی بیوی نے بنوائی تھی۔ اس میں
عرب کے لوگ آباد تھے۔

ایسی سخت لڑائیوں جن میں گھستے ہوئے بڑے بڑے بہادروں کے اوسان خطا ہوتے تھے۔ کتاب کھولتے ہی میرے سامنے آ جاتی ہیں۔ زبانیں میرے روبرو بنتی اور بگڑتی ہیں۔ مذہب میرے سامنے پیرا ہو کر دور دور پھیل جاتے ہیں۔ سلطنتیں میرے سامنے بن کر بگڑ جاتی ہیں۔ اور پرانی جگہیں نئے لوگ سنبھال لیتے ہیں۔

میں ہر زمانے کے مشہور آدمیوں کے ناموں اور ان کے بھلے بڑے کاموں سے واقف ہوں۔ ہر مذہب کے عالموں اور ملک کے بادشاہوں کو جانتا ہوں۔ مجھے معلوم ہے کہ جہاں اب تم شہر بستے۔ باغ ٹھکتے۔ ریل اور تار چلنے دیکھ رہے ہو۔ وہاں اُسے پہلے ایسے سنان جنگل تھے کہ انسان قدم رکھتے ہوئے ڈرتے تھے۔ تم بھی علم پڑو گے۔ تو ایسی ہی عمر پاؤ گے۔

مشق نمبر ۲۱

(الف) دقت ریل سے بھی زیادہ بھاگنے والا ہے۔ ہوا سے بڑھ کر اڑنے والا ہے۔ اور ایسا دپٹے پاؤں نکل جاتا ہے کہ کرسی کو جان نہیں پڑتی۔ سویرا ہوا۔ سویرا اٹھتے۔ روزمرہ کے کام سے نپٹے کچھ کھایا پیا۔ پھر دن چڑھ گیا۔ پھر گھڑی دو گھڑی ادھر ادھر بیٹھے۔ کچھ سبق یاد کیا۔ کہ نو بجنے کو آئے۔ کالج جانے کو دیر ہوئی۔ جھٹ پٹ کچھ کھایا پیا۔ کالج گئے۔ سبق لیا۔ چلو

کہ زمین سورج کے گرد گومتی ہے۔ اس پر اہل روم بگڑا گئے اور
عزیز کو یاویحود پھر اس کو اپنی دریافت کی صحت کا پورا یقین تھا۔
ہارمانی پڑی۔ اس کی وفات کے بعد دنیا نے تسلیم کیا کہ وہ سچا
تھا۔ اور زمین واقعی گردش کرتی ہے۔

اب، ان مجرموں کو دربار میں حاضر کیا گیا۔ اور بادشاہ نے
خود ان کا مقدمہ سنا۔

۱۱، ہندوستان کے ایک عاوتہ سادگی اور کفایت شناری سے زندگی
بسر کرتے ہیں۔ ۱۲، پرویسر نہایت سنجیدہ شخص تھا۔ ایک ایک لفظ
توڑ کر بولتا تھا۔ ۱۳، چین کا ملک ہمیشہ صنعت و حرفت میں ممتاز رہا،
۱۴، میں نے اس کو بہتر سمجھا یا۔ مگر اس نے میری ایک نہ مانی۔

مشق نمبر ۲

الف) ایک بڑے نابینا شخص دان سے کسی نے پوچھا: آپ کی عمر کتنی
ہو گی۔ نارنیک دان نے کہا: یہی کوئی سات آٹھ ہزار سال کی تھی
اس نے کہا: آپ تو صورت سے چالیس برس کے معلوم ہوتے ہیں
نارنیک دان نے جواب دیا: آپ کا خیال بالکل صحیح ہے کہ مجھے اس
دنیا میں آئے ہوئے چالیس ہی برس ہوئے ہیں۔ لیکن علم نے میری
عمر کو اتنا بڑھا دیا ہے کہ آج سے سات آٹھ ہزار سال پہلے کی باتیں
مجھے ایسی معلوم ہوتی ہیں۔ گویا میرے سامنے موری ہیں۔ وہ تمام
بڑے بڑے شاہی دربار جنہیں مسمولی آدمی دیکھ نہ سکتے تھے اور

قدرت پر کہ میری دعا بھی قبول کی۔ اور اپنی چوٹھائی بھی وصول کر لی۔
 (ب) لیکن سب سے زیادہ لرہائے کے لائق وہ لڑائی ہے۔ جو
 بیماری کے غلات ہونے والی ہے۔ یہاں ہمیں فوٹناک چھپے ہیں
 اور چالاک دشمن اسے واسطہ پڑے گا۔ بعض اوقات وہ ہم پر
 نہایت تیزی سے چھپتا ہے۔ گویا کہ ہمیں قتل کر کے ہی دم لیگا
 لیکن لبتا اذنانا وہ خندق کھودنے والوں کی طرح اندھیرے
 میں زمین کے نیچے دیر تک اور خاموشی سے کام کرتا ہے تاکہ
 ہماری طاقت اور قوت بے کار ہو جائے

مشق نمبر ۱۹

(الف) جب تک چاند اور ستارے لوگوں کو دکھائی دیتے رہیں گے
 گلیڈ کا نام زندہ رہے گا۔ یہ نامور انسان دور بین کا موجد ہے۔ اس
 نے دو شیشے لئے۔ ایک وہ جس میں چیزیں بڑی اور دوسرا وہ
 جس میں چھوٹی دکھائی دیتی ہیں۔ اس نے پہلے شیشے کو ایک شیشے
 کی نالی کے اگلے سرے پر رکھا۔ اور دوسرے کو پہلے سرے پر۔ اور
 پھر ان کو آنکھوں سے لگا کر دیکھنا شروع کیا۔ پہلے تو اس سے کچھ
 نظر نہ آیا۔ لیکن جب اس نے اگلے شیشے کو آگے بڑھایا۔ تو معلوم
 ہوا۔ کہ ہر ایک چیز ضخامت میں سہ چند بڑی معلوم ہوتی ہے
 گلیڈ کے زمانے میں یہ خیال تھا۔ کہ زمین ساکن ہے۔ اور اجرام
 فلکی اس کے گرد گومتے ہیں۔ گلیڈ نے سب سے پہلے یہ دریافت کیا

رج کشمیری کی وادی کا علاقہ ٹھنڈا ہے۔ یہاں برف گرتی ہے۔ ٹھنڈی
 ہو آئیں چلتی ہیں: چھیدوں پہاڑوں اور جنگلوں کے نطائے ہیں۔
 اس آب و ہوا میں رہنے والے گورے چٹے۔ خوب صورت۔ مہنتی اور
 سمجھدار اور خوشامد ہوتے ہیں۔ کاریگری میں کمال رکھتے ہیں۔
 وادی کی خوب صورتی کا اثر ان کی بولی۔ ان کی شاعری ان کے
 خیالات ان کی کاریگری میں نظر آتا ہے۔ ان کی بولی کشمیری
 کہلاتی ہے۔ کشمیری زبان میں سنسکرت اور فارسی زبان کے
 الفاظ کافی تعداد میں ملتے ہیں۔ کشمیری دوسری بولیوں کے لفظ
 بھی اس میں پائے جاتے ہیں۔ صرف ان لفظوں کے بولنے میں
 فرق پیدا ہو گیا ہے۔

مشق نمبر ۱۸

الف) ایک دفعہ ایک کسان شہر جا رہا تھا۔ راستہ میں اس کے
 دل میں خیال گزرا۔ کہ اگر مجھے ایک روپیہ مل جائے۔ تو اس کا
 چوتھائی حصہ خدا کی راہ میں دوں گا۔ اتفاق کی بات ہے کہ جب
 وہ کچھ دور آگے گیا۔ تو بسحیح اس سے ایک روپیہ مل گیا۔ بیدھا
 ایک دکان پر گیا۔ اور سودا مانگنے لگا۔ دکاندار نے روپیہ
 دیکھ کر کہا۔ بھائی روپیہ تو کھوٹا ہے۔ اس کے صرف بارہ آنے
 بلیں گے۔ کن پہ سن کر حیران سا رہ گیا۔ اور آسمان کی
 طرف منہ اٹھا کر کہنے لگا۔ "اے خدا! قربان جاؤں تیری

آدمی کہاں ہے۔ اس شخص نے جواب دیا۔ کہ اس سڑک کی موڑ کی
اڑ میں وہ بہت تیز بھاگا جا رہا ہے۔ مجنون یہ کہہ کر مجھ سے بھاگ
کر کہاں جائے گا۔ میں ابھی پکڑے لیت ہوں۔ سڑک کے موڑ کی طرف
بھاگتا ہوا چلا گیا۔ اور اس شخص نے درخت سے اتر کر اور کہیں
پناہ لی۔

(ب) پولیس نے جوئے بازی کے اڈے پر چھاپہ مارا۔
(۲) عہمت گئی۔ سب کچھ گیا۔ دولت گئی۔ کچھ نہیں گیا۔
(۳) ہنگامی کے زمانے میں گھر چلانا کوئی غلطی نہ تھی۔
(۴) کیا ٹھنڈی ٹھنڈی ہوا چل رہی ہے آویسہ چلیں۔
(۵) کینڈا میں دیکھ کر بتاؤ۔ کہ ۲۸ جنوری کو کون سا دن ہو گا۔

مشق نمبر ۱

(الف) ہمارے وطن کا نام جموں و کشمیر ہے۔ یہ ہندوستان کی ایک
مشہور ریاست ہے۔ ہمارا وطن ہندوستان کی بہت ہی خوبصورت
جگہوں میں ہے۔ یہاں دل لہانے والے قدرتی نظارے ہیں۔ اونچے
اونچے پہاڑ ہیں۔ جن کی چوٹیاں برف سے ڈھکی رہتی ہیں۔ صاف
اور نیچھے پانی کے چشمے ہیں۔ ہرے پھرتے جنگل ہیں۔ پھولوں اور
پھلوں سے لہلہے ہوئے درخت ہیں۔ تیز بہنے والی ندیاں ہیں رنگ
برنگ کے پرندے ہیں۔ خدا کی دی ہوئی ہر نعمت ہے۔ یہی وجہ ہے
کہ دنیا کے ہر حصے سے لوگ یہاں سیر کرنے آتے ہیں۔

جب تک وہ اخبار کا مطالعہ نہ کرے۔ اس سے چین نہیں آتا۔ ان مشغلوں سے ہم کسی قوم کی تہذیب اور اس کی آنے والی کیفیت کا اندازہ لگا سکتے ہیں۔ ان تمام باتوں کی روشنی میں اور ان کے خلاف ہندوستانی بچہ کو دیکھئے۔ اول تو بہت دن چڑھے ہیں۔ سے جاگتا ہی نہیں۔ اور پھر جاگتا ہے۔ تو پھر رات کی باسی روٹی کے لئے روں آروں کرنے لگتا ہے۔ ہناتے سے اس کو چڑھے۔ سر کرنے کی اسے عادت نہیں۔ خدا کی عبادت کرنا اس سے سکھایا نہیں جاتا۔ اپنا سبق یاد کرنا اسے پسند نہیں۔ اور اخبار کو جاننے اس کی بلا۔ اب ان حالات میں ہمارا ملک کیا خاک ترقی کرے۔

مشق نمبر ۱۶

والف ایک شخص ایک سڑک پر جا رہا تھا۔ کہ اس نے یکایک شور و غل اور ہتھیار کی آواز سنی۔ نیچے سڑک دیکھا۔ تو بظاہر ایک مچھون چھڑا لئے ہوئے اس کی طرف بھاگا آ رہا تھا۔ یہ شخص فوراً ایک درخت پر چڑھ گیا۔ مچھون نے درخت کے نیچے آ کر کہا۔ کہ کیا تم مجھ سے نیچے کے لئے اوپر چڑھا گئے ہو۔ فوراً نیچے اترو۔ ورنہ میں وہیں آ کر تمہاری خیر گیتا ہوں۔ اس شخص نے نہایت اطمینان سے جواب دیا۔ میں تم سے نیچے کے لئے یہاں نہیں آیا ہوں۔ بلکہ ایک اور شخص۔ دیکھنے پہنچا ہوں۔ جو مجھ سے یہ کہہ کر کہ تم اس کا پیچھا کر رہے تھے۔ ابھی ابھی غائب ہو گیا ہے۔ مچھون نے پوچھا۔

لڑکے تھے۔ لیکن دینا جانتی ہے کہ باقی اکتالیس لڑکوں میں سے
 آج ہم کس کو بھی نہیں جانتے۔ اس کے مقابلے میں بنو لین کا
 نام بچہ بچہ کی زبان پر ہے۔ آئن سٹائن جو کہ موجودہ زمانے کا سب
 سے بڑا حساب دان ہے۔ انٹر لنس فیل تھا۔ مولینا محسار علی
 اور سردار افضل حسین آئی۔ سی۔ ایس کے امتحان میں فیل ہو گئے
 تھے۔ مہاتما گاندھی۔ شیکسپیر۔ کیٹس۔ کلا یو۔ لارڈ ریڈنگ
 اور مسٹر بالڈون بھی ایسے ہی غنی تھے۔ لیکن اس حقیقت سے
 کوئی شخص انکار نہیں کر سکتا۔ کہ جو مشہوری اور عزت ان لوگوں
 کو حاصل ہے۔ ان کا ایک معمولی حصہ بھی بچپن کے بعض ہوشیار
 اور لائق لڑکوں کو نصیب نہیں ہو سکا۔

مشق نمبر ۱۵

(الف) آؤ دوستو! آج ہم تمہیں بتا دیں کہ بعض آزاد ملکوں کے بچے
 صبح اٹھتے ہی کیا کچھ کرتے ہیں۔ ترکی بچہ بستر سے اٹھتے ہی اپنی
 چمکتی ہوئی تلوار کے رُ مشق کرنے لگتا ہے۔ جرمن بچہ نیند سے
 آنکھ کھلتے ہی استاد کے دئے ہوئے ٹھیلوں پر غور کرنے لگتا ہے
 کہ یہ کیسی کس طرح اور کن چیزوں سے بنتے ہیں۔ قدرت نے ان
 کے دماغ میں دریا قوت تحقیق کا ایک بے قرار مادہ پیدا کر رکھا
 ہے۔ جاپانی بچہ سورج نکلنے ہی اپنی خوبصورت پتنگ بے کراٹے
 چلا جاتا ہے۔ انگریز بچہ آنکھ کھلتے ہی "میرا اخبار" چلا اٹھتا ہے

(ب) ۱، ادھر ادھر کی باتیں بنانے سے کیا حاصل مطلب کی کہو۔
۲، وہ اپنی بات کا پکا ہے۔

۳، کیا مذاق ہے۔ کہ جب چاہا جماعت میں آگئے۔ اور جب سبق
سنانے کی باری آئی تو پہٹانہ کر دیا۔ کہ جناب کل میری صحت
ٹھیک نہیں تھی۔

۴، آج کل میرا ہاتھ خالی ہے۔

۵، آپ ہمیشہ مجھے اس قسم کے بہانوں سے ٹالنے رہے ہیں۔

مشق نمبر ۱۲

(الف) ایک انگریزی اخبار نے لکھا ہے کہ یہ ضروری بات نہیں کہ
ہم بچپن کے گنڈھن اور غنی بچوں کے متعلق یہ فیصدہ کر لیں۔ کہ ان
کی آنے والی زندگی شاندار نہیں ہوگی۔ بات یہ ہے کہ بعض اوقات
شروع شروع میں قابلیت چھپی رہتی ہے۔ جس طرح کوئی سچ کسی
پتھر کے نیچے دبا رہے۔ لیکن پتھر اٹھانے کے بعد وہ پھیلنے اور پھٹنے
لگے۔ بہت سے لوگ ہمت افزائی اور مناسب موقع ملنے پر بہت جلد
ترقی کر جاتے ہیں۔ اس سلسلے میں اوپر ذکر کئے گئے اخبار نے بڑے
بڑے آدمیوں کی زندگی کا حوالہ دیا ہے۔ مثال کے طور پر جیمز واٹ
جس نے ریوے ایجنٹ اور پانٹ کیا تھا۔ اپنے در سے میں سب سے
زیادہ یعنی رواسکا مشہور تھا۔ پنولین اپنی جماعت میں ہمیشہ پیالیوں
بھر رہتا تھا۔ اس کی وجہ یہ تھی۔ کہ اس جماعت میں کل پیالیوں

ملکہ ہے (۴) ہمیشہ سچ بولو۔ خواہ اس میں اپنا ہی نقصان کیوں نہ ہو۔ (۵) محنت موت سے زیادہ طاقتور ہے۔

مشق نمبر ۱۳

(الف) جاپانی بچے بڑھنے کھنے میں بہت ہوشیار ہیں۔
 چھوٹی سی عمر میں گانا۔ تصویریں کھینچنا اور اس قسم کے بہت سے کام سیکھ لیتے ہیں۔ کہیں چوٹ لگ جائے۔ تو پچھتے چلاتے نہیں۔ کسی کی تکلیف پر منستے نہیں۔ کسی کا مذاق دل لگی نہیں کرتے۔ کیونکہ ان کو بچپن ہی سے یہ تعلیم دی جاتی ہے۔ کہ کسی کو تکلیف دینا اچھا کام نہیں۔ یہی وجہ ہے۔ کہ جب وہ بڑے ہوتے ہیں۔ تو بہت مہذب اور بہادر آدمی بنتے ہیں۔
 عام لہجہ پر جاپانی بچوں کا لباس بہت خوب صورت ہوتا ہے۔ ان کی مائیں ان کے کپڑوں پر بہت محنت کرتی ہیں۔ جب بچہ پیدا ہوتا ہے۔ تو ماں اور اس کی سہیلیاں کسی خوب صورت چیز کا نام لیتی ہیں اور کہتی ہیں۔ کہ نہیں یہ تو پتیری سا خوبصورت ہے۔ اس طرح جب فیصلہ ہوتا ہے۔ تو اسی چیز کے مطابق بچے کے کپڑے بنائے جاتے ہیں۔ کسی کو کنڈل کے رنگ کا لباس پہناتے ہیں۔ کسی کو گلاب کے پھول کی طرح۔ اور کسی کو تیزی کے پروں کے رنگوں کے مطابق کپڑے بنا دیتے ہیں۔ غرض جاپان کے لوگ ہر چیز میں خوبصورتی کے بیحد شوقین ہیں۔

مشق نمبر ۱۲

(الف) کیا آپ کو معلوم ہے کہ روس کے ڈکٹیٹر کو سٹالن کیوں
 کہتے ہیں سٹالن اس کا نام تو نہیں ہے۔ بلکہ ایک طرح سے ہم
 اسے اس کا لقب کہہ سکتے ہیں۔ روسی زبان میں سٹالن کا
 مطلب ہے۔ فولاد سے بنا ہوا۔ یا فولاد کے برابر سخت اور مضبوط کہنے
 ہیں کہ سٹالن کا جسم اس قدر سخت اور مضبوط ہے۔ جتنا کہ فولاد
 ہوا کرتا ہے۔ لیکن روس میں فولاد کے بنے ہوئے آدمیوں کی کوئی کمی
 نہیں۔ جیسا کہ یہ اور ملکوں میں بھی پائے جاتے ہیں۔ یہ فولادی
 آدمی بہت نایاب۔ پہنچانے میں۔ اور تکلیف بہت کم دیتے ہیں۔
 یوں بھی انسانوں کے مقابلہ میں کام کو بہت زیادہ تیزی اور
 عمدگی کے ساتھ کرتے ہیں۔ ان فولادی آدمی کا نام ہے مشین۔ جو
 اس وقت کی دنیا میں ایک خاص اہمیت رکھتا ہے۔ جب کسی ملک
 میں دھات۔ کوئلہ اور پانی کی بہتات ہو۔ تو مشینیں کافی تعداد
 میں بن سکتی ہیں۔ کہہ دیجئے ان کے بنانے میں دھات اور ان کے
 چلانے میں بھاپ یا بجلی کی ضرورت ہوتی ہے۔ ہمارے ملک کی
 بدقسمتی دیکھئے کہ دھاتوں میں دولت مند ہونے اور کوئلے کے
 اعلیٰ سے اعلیٰ ذخیرے رکھنے کے باوجود بھی ہمیں ہر سال
 کہ درجنوں روپے کی مشینری باہر سے منگوانی پڑتی ہے۔
 (ج) ۱۱ خدا را چھ عزیز کو نہ ستلے۔ کیا یہی انسانیت ہے
 ۱۲ ہندوستان اب غلاموں میں خود کفیل ہے۔ ۱۳ گلاب پھولوں کی

مشق نمبر ۱۱

(الف) کہتے ہیں۔ ایک دفعہ خلیفہ ہارون رشید نے دربار عام
 لگوا دیا۔ اور اس میں ہر قسم کی اشیاء جو اس وقت مل سکتی تھیں بھیا
 کیں۔ اور حکم دیا کہ جو شخص کبھی چیز پر چاہے۔ انگلی لگا دے۔ وہ چیز
 اس کی ہو جائے گی۔ اس حکم کو سنتے ہی کوئی تو جو توں پر ایک پڑا۔
 کیونکہ بادشاہی جو تیاں بھی قیمتی ہوتی ہیں۔ کوئی قابیل اٹھانے
 لگا۔ کسی نے جھٹ روپیوں کی ٹھیلی پر انگلی لگا دی۔ کسی کا ہاتھ
 اشرافیوں پر پڑا۔ ایک لونڈی چپ چاپ تماشہ دیکھ رہی تھی۔
 اس کے دل میں یہ خیال گذرا۔ کہ ہارون رشید بادشاہ کو انگلی
 لگائی جائے۔ کیونکہ اس کے حصول سے سب کچھ حاصل ہوگا۔ یہ
 سوچتے ہی اس نے جھٹ بادشاہ کو جا انگلی لگائی۔ اور سب اہل
 دربار اس کی قسم و فراست کو دیکھ کر دنگ رہ گئے۔

(ب) اگر تم کسی گمشدہ میں کمال دکھاؤ۔ تو دنیا تمہاری عزت کرے گی
 ہاں جب ہم کچھ عرصہ تک لگانا ایک ہی کام کرتے ہیں۔ تو ہمارا دل اکت
 جاتا ہے۔ اور دماغ تھک جاتا ہے۔

(۳) تم اپنی خوب صورتی پر کیوں ناز کرتے ہو۔ یہ تو چار دن کی مہمان ہے
 (۴) دولت مند اپنی دولت کا غرور کرتے ہیں۔ ان کو ذرا خیال نہیں
 کہ یہ ڈھلنی پھرتی چھاپا ہے

(۵) آج کل تمام دنیا میں تیسری جنگ عظیم کے بادل منڈلا رہے ہیں۔

مشق نمبر ۱۰

(الف) دوستو! والدین کی خدمت کرنا ہمارا اولین فرض ہے انہوں نے ہمارے سکھ کے لئے کیا کچھ نہیں کیا۔ ہر طرح کی مہبتیں برداشت کیں۔ رات دن آنکھوں میں کاسے۔ اپنی پسینے کی کمانی کا بہت سا حصہ ہماری ہی خوشی اور آرام کے لئے خرچ کیا۔ ذرا اس یتیم کی حالت پر جس کے سر سے ماں باپ کا سایہ اٹھ گیا ہو۔ اپنی حالت کا مقابلہ کرو ان بیچاروں کو کون کھانے کو دیتا ہے؟ کون پہننے کو دیتا ہے۔ کون ان کو اپنی گود میں بیکر پیاری پیاری باتیں سناتا ہے۔ ان کا کوئی بھی غمخوار نہیں ہے۔ اے بچو! ماں باپ نعمت عظیم ہے۔ ان کی عزت کرو۔ اور شیوا کرو۔ اور ہر دم ان کا حکم بجالاؤ۔ پھر یقیناً تمہیں سچی راحت حاصل ہوگی۔

(ب) غلطی کرنا انسانی اور معاف کرنا خدائی صفت ہے۔ آج کل ہندوستان میں تعلیم یافتہ بیروزگاری کا مسئلہ بہت پیچیدہ ہو گیا ہے۔

(۱) آپ کو اس معاملہ میں بڑی غلط فہمی ہے۔
(۲) آپ اتنا تکلیف کیوں کرتے ہیں؟ اپنا گھر تصور فرمائیے اور آرام سے رہیں۔

(۳) خدا کی قدرت سمجھ میں نہیں آتی۔ جو آج محتاج ہے۔ اُسے کل تخت نصیب ہوتا ہے۔ اور جو آج بادشاہ ہے کل جنگل کی خاک چھانتا ہے۔

مشق نمبر ۹

(الف) ایک استاد نے فرمایا ہے۔ "اے عزیز بچپن میں تو لپست ہوتا ہے۔ جوانی میں مست اور بڑھاپے میں سست۔ جب یہ حال ہے تو پھر بتاؤ کہ علم و سہر حاصل کرنے کا وقت کب آئیگا۔ بھائی بڑھے طوطے کبھی نہیں بڑھتے۔ موقع یہی ہے۔ جو لیا جائے۔ سولے نو۔ جتنے دانا اور حکیم گزرے ہیں۔ سب اپنے دم دم کو غفلت سمجھتے تھے۔ ان کا کوئی لمحہ اور لحظہ بے کار نہیں گزرا۔ ایک عالم نے لکھا ہے۔ کہ میں نے باپ تول کے نقشے اس طرح یاد کئے تھے۔ کہ مونی قلم سے لکھ کر اپنے کمرے میں لٹکا دیئے تھے۔ جب میری طبیعت کتا بوں کے مطالعہ سے گھبراتی۔ تو میں ٹہلنے لگتا۔ ان نقشوں میں نظر پڑتی۔ اور میں یاد کر لیتا۔ اب بھی دانا لوگوں کا یہی حال ہے۔ انگریزوں کو دیکھو۔ ریل میں سوار ہیں۔ اگر اور کچھ بھی نہیں۔ تو کم از کم اخبار کے پرچے کا مطالعہ کرتے ہیں۔ گھر میں ٹائم ٹیبل لٹکتا ہے۔ ہر وقت زیر نظر رہتا ہے۔

- (ب) ۱۔ برسات میں جدھر دیکھو۔ ہر باؤل دکھائی دیتی ہے
 ۲۔ کالج سے واپسی پر نانگے والے نے ریز کاری دینے ہوئے ایک پاکستانی اٹھنی دیدی۔ جو میں نے گھر پر دیکھ لی۔
 ۳۔ اسے عدالت کی تنگ کے جرم میں دو مہینے قید کی سزا ہوئی۔
 ۴۔ پڑانے استادوں کی یہ رائے تھی۔ کہ اگر بچوں کو نہ پٹا جائے۔ تو وہ بگڑ جائیں گے۔ (۵) وہ تو بیوقوفوں کا سر دار ہے۔

رسالہ والوں کی ماؤ ہو بھی کچھ کم نہیں ہوتی۔ کچھ لوگ گاڑی میں بیٹھے ہوئے سیاریوں سے جڈا ہونے کی باتیں کرتے ہیں۔ اور ہاتھ ملاتے ہیں اور اپنے دوستوں۔ عزیزوں یا وقتی واقف آشناؤں کو اپنی طرف دیکھتے ہوئے جملے جاتے ہیں۔ کچھ آدمی ایسے ہوتے ہیں۔ کہ پیچھے پیچھے مڑ کر گاڑی کو دیکھتے ہیں۔ شاید انہیں اس میں پھر سوار ہونیکہ اب نہیں ہوتی۔ کوئی غریب اپنے بچوں اور سامان کو اٹھاتے ہوئے قلیوں پر لپچاتی ہوئی نظریں ڈالتا ہوا آگے نکل جاتا ہے۔ کوئی بڑھیا باہر جانے کا رستہ بوجھتی پھرتی ہے۔ کہیں کوئی بوڑھا پانی پلانے والے کو دعائیں دے رہا ہے۔ غرض یہ سماں کچھ عجیب ہی سماں ہوتا، دب، ا۔ گو رنٹ کو شش کر رہی ہے۔ کہ رشوت اور گھوس خوری کو جڑ سے اکھاڑ دیا جائے۔

۱۲، میں جب بھی قرضہ کے تقاضا کے لئے وہاں جانا ہوں۔ وہ ہر دفعہ ٹال مٹیل کرتا ہے۔ ۱۳، درجہ سیدیم کا مسافر خانہ کچا پکھ بھرا ہوا تھا۔ بھیرا کی وجہ سے دم گھٹتا تھا۔ ۱۴، پٹھان کوٹ سے علی گڑھ جانا ہوا۔ تو دہلی اسٹیشن پر گاڑی بدلتی پڑتی ہے۔

۱۵، میرے پاس کئی کھوٹے روپے اکٹھے ہو گئے ہیں۔

نہیں رہتا۔ اور انہی دن بدن نئی نئی سی شرارتیں سوچنے لگتی ہیں جس سے محفوظ رہے ہی دنوں میں وہ بورڈنگ ہوس میں پہنچ جاتے ہیں۔ ہر جگہ ان کی تسکایت ہوتی رہتی ہے۔ بسکٹن ان کے کانوں پر جوں تک نہیں رینگتی۔ آخر نتیجہ یہ ہوتا ہے کہ زندگی کا ایک قیمتی سال مفت میں کھو بیٹھتے ہیں۔ پس اپنے وقت کا پورا فائدہ اٹھاؤ۔ کیونکہ کیا وقت پھر ہاتھ آتا نہیں۔

(ب) ا، میاں خدا نے پانچوں انگلیاں برابر نہیں بنائی ہیں دنیا میں بھلے لوگ بھی ہیں۔ برے بھی۔

یہ سوال یہ ہے کہ کالجوں کی تعلیم ہم کو روٹی کمانے کے قابل بناتی ہے۔ یا نہیں۔ میں تو اس کا جواب نفی میں ہی دوں گا۔ پس وہ بھلے مانس معلوم ہوتا ہے۔ کیا آپ اس کو جانتے ہیں۔ ہم میں سے بہت کم لوگ محنت اور ایمانداری سے کام کرتے ہیں (۵) وہ بچہ نہیں دنیا کے نشیب و فراز سے اچھی طرح واقف ہے (۶) خدا کی باتیں خدا ہی جانتے۔

مشق نمبر ۸

جب گٹھلی پلیٹ فارم پر آ پہنچتی ہے۔ تو وہ نظارہ بھی قابل دید ہوتا ہے۔ جدھر دیکھیں۔ قلیوں کی لال لال پگڑیاں نظر آتی ہیں۔ بیچارے اپنی پیٹ کی خاطر ادھر ادھر جا گئے پھرتے ہیں پان گریٹ بیچنے والوں کی آوازیں بھی گونجتی ہیں۔ اخبار اور

گزر چکے تین دن اس کا زور ہوتا ہے۔ ان دنوں بازاروں میں دکانیں بند ہو جاتی ہیں۔ دکاندار اکٹھے ہو کر ایک دوسرے پر رنگ بیکہ کچھ بھی پھینکتے ہیں۔ کئی ایک کا منہ بھی کالاکیا جاتا ہے۔ اگر کوئی اجنبی آدمی وہاں سے گزرے۔ تو اس کی بری کٹاہوتی ہے۔ چھوٹے بچے سکیوں میں پچکاری لے کر پھرتے ہیں۔ جو کوئی گزرتا ہے۔ اس پر پچکاری سے رنگ پھینکتے ہیں۔

(ج) (۱) بمبئی کی بندرگاہ پر روشنی کا ایک مینار جہازوں کو اس طرف جانے سے روکنے کے لئے بنا ہوا ہے۔
 (۲) سا بئیس نے اب اس قدر ترقی کی ہے۔ کہ زندگی اور موت کے سوا قریب قریب ہر چیز ممکن ہو گئی ہے۔
 (۳) آج تو غضب کی سردی ہے باہر جانا مشکل ہو جاتا ہے
 (۴) جوں جوں دنیا ترقی کی راہ پر جا رہی ہے۔ اسی قدر ہماری ضروریات میں بھی اضافہ ہوتا جا رہا ہے۔
 (۵) عام طور پر ہم میں سوچنے کا مادہ بہت کم پایا جاتا ہے۔
 البتہ ہم نقل کرنے میں طاق ہیں۔

مشق نمبر ۱

(الف) بورڈنگ ہوس کی زندگی میں ایک یہ اندیشہ ہے کہ بعض طلباء ایک دوسرے کے ساتھ مل کر بہت سا وقت ضیاع کر دیتے ہیں۔ ایسے لڑکوں کو پڑھنے پڑھانے کا شوق مطلق

دیبا دیہات کے رہنے والوں کو تم نے دیکھا ہو گا۔ عموماً دراز
قد۔ سرخ رنگ اور صحت مند ہوتے ہیں۔ ان کے منقبض
ہیں شہر کے آدمی لپٹ قد اور کمزور ہوتے ہیں۔ اور اکثر بیمار
رہتے ہیں۔ ان کا سبب یہ ہے کہ دیہات کے رہنے والوں کے اول
تولد پلٹنے ہی ایسے ہوتے ہیں۔ کہ ان میں ورزش خوب ہوتی ہے
دوسرے ان کو تازہ ہوا کھانے کو ہر وقت میسر ہوتی ہے۔ شہروں
اور قصوں میں جو نیک آبادی کی کثرت ہوتی ہے۔ ہوا اکثر غلیظ
ہو جاتی ہے۔ پس شہر میں رہ کر اگر یہ چاہتے ہو۔ کہ دیہاتیوں کی
طرح تندرست رہو۔ تو صبح اور شام کو ٹھنڈی سڑکوں یا
آبادی سے کچھ فاصلے پر گھنٹ دو گھنٹ پھر آیا کرو۔ وہاں تازہ ہوا
کھانے کو ملے گی۔ اور صحت بھی بنی رہے گی۔

مشق نمبر ۶

الف) ہولی ہندوؤں کا ایک مٹ ہو رہا ہے۔ یہ عموماً مارچ
کے مہینے میں آتا ہے۔ میں تحقیق سے تمہیں کہہ سکتا کہ اس
یتوہار کی اصلیت کیا ہے۔ بعض تو کہتے ہیں کہ یہ موسم بہار کی آمد
کی خوشی میں منایا جاتا ہے۔ بعضوں کا خیال ہے کہ یہ یوہا محبت
کے دیوتا کی شان میں منایا جاتا ہے۔ جس طرح محبت آدمی
کو دیوانہ بنا دیتی ہے۔ اسی طرح ہولی کے دیوں میں آدمی دیوانہ
دار حرکتیں کرتے ہیں۔ یوں تو ہولی ایک ہفتہ تک رہتی ہے۔

تمام حالات دیکھ سکتا ہے۔ اور فوجیوں کو کسی خاص بھید سے
 باخبر کر سکتا ہے۔ اس ایجاد سے پیشتر اکثر جہازوں میں ایسے
 کیمیرے لگائے جاتے تھے۔ جو پندرہ بیس فٹ کی بلندی سے
 نیچے تصویریں لے سکتے تھے۔ لیکن بعض اوقات سخت بادل
 مپانے کی وجہ سے تصویریں صاف نظر نہیں آتی تھیں۔ لیکن
 ٹیلی ویژن کے سرخ شعاعوں کی مدد سے ہر جگہ کی تصویریں لی
 جاسکتی ہیں۔ ہوائی جہازوں میں کیمیرے کا استعمال ایک لایق
 مواہاز کے ہاتھ میں ہوتا ہے۔ لیکن ٹیلی ویژن کی تصویروں والا
 فلم کیمیرے میں کسی پھرخی پر چڑھایا نہیں جاتا۔ لیکن یہ فلم
 ایک ایسی مشین کے اندر پہنچ جاتا ہے۔ جس میں تصویروں
 کو مکمل کرنے کا سب سامان موجود ہوتا ہے۔ یہ مشین تصویر کے
 عکس کو سینکڑوں میل کے فاصلے پر پہنچا دیتی ہے۔

مشق نمبر ۵

(الف) محبت میں بڑی طاقت ہے۔ یہ خوفناک حیوانوں اور
 پھرنے پھاڑنے والے درندوں کو بھی رام کر لیتی ہے۔ محبت سے
 سانپ سپیروں کو نہیں کاٹتے اور تندہ کتوں کی طرح انسان
 کے ساتھ ساتھ پھرتے ہیں۔ ننھے ننھے پرندے جو چڑچڑاہٹ
 کے پاس تک نہیں پھٹکتے۔ محبت کرنے والوں کے ہاتھ پر آ بیٹھتے
 ہیں۔ اور دانہ چک لیتے ہیں۔

مائے پھر رہے ہیں۔ میں تو صبح سے لیکر اس وقت تک اپنے مکان میں
 رہا، اس کو شراب پینے کی ایسی عادت پڑ گئی ہے۔ کہ باپ کی
 ساری کمائی خرچ کر ڈالی۔

۲۱، ٹکٹ گھر کے سامنے یہ الفاظ لکھے ہوئے تھے۔ "حب کسروں سے بچو۔"
 ۲۲، کشمیر میں سرما بہت ٹھنڈا ہوتا ہے۔

۲۳، ہمیشہ اچھے عادات ڈالنے کی کوشش کرو۔

۲۵، زندگی ایک گھٹا لڑائی ہے جس کو لڑنے کے لئے انسان کو ہمیشہ
 تیار رہنا چاہئے۔

مشق نمبر ۴

بیلی ویژن ایک بڑا کارٹس آلہ ہے۔ جس کی مدد سے سینکڑوں
 میلوں کے فاصلے سے دوسرے مقاموں کی تصویریں اور آوازیں
 دیکھی سنی جاتی ہیں۔ آج کل جنگ کے دنوں میں بیلی ویژن کو
 ایک جہاز میں لگایا جاتا ہے۔ یہ جہاز میدان جنگ میں خاص
 خاص جگہوں پر گھوم کر بیلی ویژن سے ایک جگہ کی تصویریں آواز
 کے سمیٹ دوسری جگہ پر پہنچا دیتا ہے۔ اس مفید آلے کے ذریعے
 فوجی افسر میدان جنگ سے سینکڑوں میل دور بیٹھ کر جنگ کے تمام
 حالات دیکھ سکتے ہیں۔ مثال کے طور پر اگر کسی افسر نے اپنے
 سپاہیوں کو کسی خاص مقام پر رہنے کا حکم دے رکھا ہے۔ تو وہ
 بیلی ویژن کے ذریعے ہاں سے کئی میل دور بیٹھا ہوا اپنے دفتر میں

- ۱۱ اس نے چپکے سے بے عزتی برداشت کی۔
 ۱۲ وہ ہمیشہ اس کے اشارے سے ناپختا ہے
 ۱۳ صبح کا بھولا ہوا اگر شام کو گھر آئے تو اس سے بھولا نہیں کہنا چاہیے
 ۱۴ مومن آدمی آدمی رات تک محنت کرتا ہے۔
 ۱۵ ہر مصیبت میں کوئی نہ کوئی روشن پہلو ہوتا ہے
 ۱۶ اس کو احمد نے شرارت پر آمادہ کر دیا۔

مشق نمبر ۳

(۱) کوئی شخص اپنے ایک دوست کے گھر دوپہر کے وقت ملاقات کی غرض سے گیا۔ اس کے دوست نے اس سے دیکھ لیا۔ اور اس خیال سے کہ اس سے ملنے میں مفت میں وقت ضائع ہو جائے گا۔ اپنے نوکروں سے کہہ دیا۔ کہ جیب وہ پوچھے کہ بابو صاحب کہاں ہیں۔ تو اس سے یہ کہنا کہ وہ کسی کے ہاں دعوت پر گئے ہوئے ہیں۔ اتنے میں وہ آدمی آپہنچا۔ پہنچتے ہی اس نے ایک نوکر سے کہا کہ بابو صاحب کو اندر خبر کر دو۔ کہ فلاں دوست آئے ہیں۔ نوکر نے جواب دیا۔ کہ صاحب! بابو جی کسی دوست کے ہاں گئے ہوئے ہیں۔ اس آدمی نے بابو سے ہمو کر کہا۔ واہ! تو بڑے عقلمند ہیں بابو صاحب جو اتنی کڑکٹی دھوپ میں گھر سے باہر نکل گئے ہیں۔ بابو جی نے اندر بیٹھتے اپنے دوست کی بات کو سن لیا۔ اس سے رہا نہ گیا۔ فوراً کھڑکی سے سر نکال کر لولا۔ سیم پوچھو تو بیوقوف آپ ہیں۔ جو ایسی چیلانی دھوپ میں مارے

پہنچانے کے لئے جرمی سے انجینئر لکے گئے ہیں۔ یہ سرنگ
 آج کل زیر تعمیر ہے۔ دراصل اس سرنگ کے دو ٹول ہوں گے۔
 اور ہر ایک ٹول میں ایک طرفہ آمد و رفت رہے گا۔ ان دو میں سے
 ایک ٹول تیار ہو چکا ہے۔ اور حال ہی میں ہندوستان کے نائب
 صدر ڈاکٹر رادھا کرشنن نے اس کا رسم افتتاح ادا کیا۔ اس
 سرنگ کا نام جواہر سرنگ رکھا گیا ہے۔ اور یہ سطح سمندر سے
 ۷۰۰ فٹ کی بلندی پر واقع ہے اس سرنگ کے تیار ہونے کے
 بعد کشمیر اور جموں کے درمیان دائمی آمد و رفت جاری رہے گا۔

مشق نمبر ۲

(الف) زندگی میں بہت سے آدمی ناکام رہتے ہیں۔ مگر وہ اس کا
 باعث نہیں جانتے۔ ہمیشہ اس بات کا سبب منہمک کرنے کی کوشش
 کرو۔ کہ کیونکر تم پر ٹھانی۔ کھیلوں اور دیگر کاروبار میں ناکام رہے۔ ہر
 ایک آدمی سے جو تمہیں کچھ سکھا سکے۔ سیکھنے کی کوشش کرو۔
 مہنکار اور تھیک آدمیوں کے ساتھ میل جول رکھو۔ اچھی کتابوں
 اور اخبارات کا مطالعہ کرو۔ مفید کھیلیں کھیلو۔ اور ہر ایک بات
 کے روشن پہلو پر غور کرو۔ تاکہ تم پر یہ روشن ہو جائے۔ کہ دنیا
 میں سب لوگ بڑے نہیں۔ ہر ایک کے ساتھ ہمدردی کرنا ہمارا
 فرض ہے۔ ورنہ اس کے بغیر سماجی زندگی میں لطف نہیں رہتا
 (ب) لفظ بلفظ ترجمہ درست خیال نہیں کیا جاتا۔

مشق نمبر ۱

(الف) اس بات سے کسی کو ایسا نہیں ہو سکتا۔ کہ ہمارے ملک نے گذشتہ
چند برسوں میں دن و گنی اور رات جو گنی ترقی کی ہے۔ تعلیم
زراعت۔ صنعت و حرفت۔ ذریعہ آمد و رفت۔ لوگوں کی سماجی۔
اقتصادی اور سیاسی زندگی۔ عرصہ زندگی کا کوئی بھی پہلو ایسا
نہیں جس کو نظر انداز کیا گیا ہو۔ مثال کے طور پر ذریعہ آمد و رفت
کو ہی لیجئے۔ آج سے دس برس قبل دیہاتی علاقوں میں سڑکوں
کا نام و نشان نہ تھا۔ لوگوں کو ایک جگہ سے دوسری جگہ جانے میں بہت
دقتیں پیش آتی تھیں۔ دیہاتوں میں ایک ایک ہفتہ کے بعد
ڈاک جاتی تھی۔ آج دیکھئے۔ ہر سمت سڑکوں کا جال بچھا ہوا ہے
جگہ جگہ دیہاتوں میں ڈاک خانوں کی شاخیں کھولی گئی ہیں۔
الغرض ہماری حکومت ریاست کے باشندوں کو ہر قسم کی سہولیت
بہم پہنچانے میں ہر ممکن کوشش کر رہی ہے۔

(ب) ریاست جوں و کشمیر کا علاقہ زیادہ تر پہاڑی ہے اور
ریاست کے دو صوبوں یعنی جوں و کشمیر کے درمیان پیر پچال
کا سلسلہ ایک قدرتی دیوار بن کر کھڑا ہے۔ یہ پہاڑ بہت اونچا
ہے۔ اس لئے موسم سرما میں اس پر کافی بریاری ہوتی ہے جس
کی وجہ سے سرنیگر سے جوں جانے والی سڑک، جیسے بائیل کارٹ
روڈ کہتے ہیں۔ بند رہتی ہے۔ اس مشکل کو دور کرنے کے لئے
حکومت ایک سرنیگ کھود رہی ہے اور اس کو پایہ تکمیل تک

بسم الله الرحمن الرحيم

الحمد لله الذي هدانا لهذا
ما كنا لنهتدي لولا أن هدانا الله

والحمد لله

الحمد لله الذي هدانا لهذا

ما كنا لنهتدي لولا أن هدانا الله

الحمد لله الذي هدانا لهذا

ما كنا لنهتدي لولا أن هدانا الله

الحمد لله الذي هدانا لهذا

حمد حقوق محفوظ ہیں

سٹندرد گزٹر انٹرنیشنل

برائے

انٹرمیڈیٹ

۱۹۵۷ء

کیوربرادر س جہ کدل سرنگ

کوہ نور پریس سرنگ

بسم الله الرحمن الرحيم

مخترع فاضل

بسم الله الرحمن الرحيم